Jan.
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Chatham, Ont.

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CHRISTIAN WEEKLY

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ILLUSIONS

by GERHARD HABENICHT *)

As a Communist activist in West Germany, the author fought to disprove his Enemy — Christ — and made an incredible discovery in the basement of a "gymnasium"

I became a Communist at 16 because of a deep disappointment. I had seen people in my little village in West Germany just playing a role. People in charge were doing the same — not really meaning what they stood for. I did not want to be an "actor" in this kind of theater. I wanted to have a life, not just wear a mask.

I looked for people who really meant what they lived and found through the writings of Bertold Brecht that Marxism appealed to me. Brecht wrote a lot of plays. Some of you probably know of the "Three Penny Opera," or the "Song of Mack the Knife" from the same production. In his writings, Brecht brings Marxism across.

So I became a Marxist. I thought, like Karl Marx, that there's something wrong in our society (which certainly is true). And I thought the reason for all this inhumanity, all these problems, all these wars, all this hate in the world, must be that the system is wrong.

Marx puts all people into two classes — the capitalists and the proletarians. The capitalists are the ones who own almost all of the capital — meaning people, possessions and money. They keep down the proletarians. They oppress them. They manipulate them. And so Marx developed the theory that the way to change something in this world is take away the capital from the capitalists and spread it equally among all people — among the proletarians — and then people would be perfectly happy . . . in a kind of paradise.

Everyone knows that normally the capitalists won't voluntarily give their posessions away, so you have to do it by force. You have to make a revolution.

I thought this was something to live for: revolution . . . really bringing a change to this world, thinking that people would be changed finally, too. And it looked so logical — sounded so logical.

The first time I was attracted to the movement in Europe was while I was attending school — it's called "gymnasium" in Germany and is rather like high school and junior college, all in one. 1967-68 was the time of student movement all across Europe. There were students who were Marxists, and they tried to bring revolution — tried to bring change in society. This movement appealed to me, because I felt in a way that the people really meant business . . . they weren't playing in a theater — they really meant what they stood for.

So I became a member of the "Unabhangiger Schulerbund," a branch of what Americans know as Students for a Democratic Society. The SDS in Germany is called the "Socialistic German Student Party." Communism is forbidden in Germany, but if you call it Socialism (same idea, only you call it Socialism), then it's okay.

In our town we started to organize demonstrations, and we were pretty successful. We took over the "Student Self-Government." I was always in charge of the books, money and such things, because I wasn't too much of a leader or speaker.

At the time of our campaign, we learned about strategy. To organize a demonstration you first have to get some trained, hardcore people who understand mass psychology — how to influence the subconsciousness of other people, how to present certain problems in a way that forces people to take sides. The trick is to make issues so black and white that people can't reason. They have to take sides when you leave no middle ground. Their emotions get stirred up and they have to march!

We would have maybe 10 people in this hardcore. They would present a problem and get perhaps 100 people moving, marching along in a demonstration. As soon as they were confronted by police, they would throw rocks or Molotov cocktails. Then the hardcore would disappear — either to stand in the back of the crowd and cheer them up, or to disappear fully. The police, not prepared for this kind of confrontation, would shoot.

That's what happened in Berlin in one of the first big demonstrations. The police shot out of pure panic. The chance is 99 to one that they will hit an innocent guy — the hardcore is behind or gone — and the guy they got in Berlin (his name was Benno Ohnesorg) was a mere bystander. He was a work student — that means he had to work throughout the day and study in the evening. He really didn't have time for demonstrations and to be a Communist. But his death gave the hardcore of Marxist students an argument nobody could say anything against. A martyr had been sacrificed.

It sounds so cruel to hear something like this, but we were happy that he got shot! We really were, because we needed this argument. We needed the martyr. It didn't make any difference who it was. We were happy it happened the way we planned it.

On the outside we pretended we were deeply grieved. We wrote articles about him — how his mother really cared for him, and what a good guy he was, how she was deep in grief. Then we told how innocent he was and that he would never have done any harm to people. We presented it as a clear-cut case of police brutality against poor innocent students. We said the capitalist society is showing its cruel face against innocent students. Fellow students thought because it was a student demonstration they had to stand on our side. They felt loyal to us, and that was the goal — just to get their loyalty with this argument.

We didn't care for people to understand our doctrine; they didn't need to understand what we stood for. We wanted their loyalty. We got them to vote for us in the next election, and we got in the Student Self-Government and we took that over. Then we started to indoctrinate them.

Now if you think about the way it's presented, I think you will be reminded of something that happened in the United States just a while ago at Kent State University in Ohio. If someone claims that it may have been planned, people scoff. They have been told too often about "Communists" who weren't really there. But from what I have read, the events parallel our strategy in Germany. It just may be that the initial action didn't come from the National Guard, but from students who planned it that way — with innocent people getting killed.

We had success this way: we took over the majority of the student government in Germany. In France it went so far that in the spring of 1968, they had a general strike. They even got the workers on their side and that means quite something. In Germany we got the students, not the workers, but in France they got both on their side. They had a general strike.

A general strike is something probably none of you have experienced. Everything is blocked out — no light, no mail, no fuel (you can't even go by car from one town to another, because the gas stations strike, too). That's a general strike. You don't have food in the morning, because even the bakers strike!

The French had it for three weeks, and this sounded to us like real great success. I really thought there must be something right about the Communist cause that got this revolution started. . . that it must be something real when so many people follow it. But at the peak of the demonstration, when we had this success, a big disappointment came — because of people.

Before, we had them marching with us. They marched and they yelled, "Ho Chi Minh," "Mao Tse Tung," "Fidel Castro," and "Che Guevara." But then, when we needed some real work done — not just to get a kick out of it, but real work — they disappeared. That was something very frustrating, because suddenly we were left alone. People disappeared with funny reasons.

The leader of the student demonstrations in France was Daniel Cohn Bendit. He had red hair, was 25 years old, and boy, I tell you, he could make people move. When he spoke, people thought he meant it, that he really hated the capitalistic society, that he would give his life to fight capitalism. But one day he disappeared.

Afterwards we heard he took all his notebooks, all his memoirs, even the secrets of the movement and sold them to an Italian movie organization which made a big movie of it. He got the main interest out of this movie. He now has so much money that he bought himself a villa on the Riviera, and there he sits. If some of his former comrades come and want to visit him, he just says, "Take off — I don't need you anymore." He became a capitalist himself!

That's a very disappointing picture of reality.

One of my friends revealed the basic problem when we were in Rome on a study trip. At that time there was a demonstration in Rome, because in Mexico City they supposedly had shot 30 students before the Olympic Games. Now that's a reason to demonstrate — they killed 30 students! We demonstrated there. We were seven Germans demonstrating with 5,000 Italian students. We were so proud to demonstrate this European unity among youth. But then, after three hours, Willi, my friend, said, "Oh, why don't we go home? I'm a little hungry. Why don't we go home and eat?" We had a nice hotel at this time, and we would get a good supper. And other friends said other things to us. They said, "We'll miss all the things; we'll miss the museum . . ." And then Willi said again, "Oh, why don't we go? We'll come back."

But our hotel was so far from the demonstration, we couldn't come back that evening. And I was really mad, because Willi is a fat guy — he could live for weeks without food! And he was willing to miss the demonstration. I asked, "Willi, do you mean revolution, or do you mean your stomach?" Willi then showed something I couldn't believe. He said, "Aw, take it easy! Nobody takes it as seriously as you do. And if you take it that seriously, you'll start to cry."

You know, this broke down something in me. Willi was one of my best friends — but I found myself beating on him for several minutes till they got us apart. It broke down something inside me, because what he had said was that all the people here in this movement do the same thing that I just came from — they play theater, they play a certain role, they don't really mean it. They just get a kick out of demonstrating, and boy, that really hurt! I felt betrayed.

So I began to feel justified in committing some deceits against the movement for my own purpose. I thought it was easy to do that and to justify it with how they cheated me. At that time I blamed it on the old system. I said, morals are from the old system, and there are no moral standards, so I can do this deceitful thing.

I'll tell you something about guilt — it's real, and you can't get rid of it easily. Guilt isn't so much that you are afraid somebody might find out and punish you, but you want to respect yourself and want people to think highly of you, and then inside you know you're something less than what you want to be.

I'd try to get rid of guilt feelings by all means of psycho-therapy and autosuggestion. I tried to imagine that "everybody fails, it's just normal, nobody really means it — like Willi said. It's normal to do deceitful acts, and the more I do it, the more I'll get used to it."

But I tell you, it **didn't work.** It's as if each of our bodies is a beautiful, neat house. You walk around admiring yours. Then you find dirty old trash inside, and you kick against it. It's real — it's not imagined — and you try to get rid of this trash by autosuggestion. But all that does is cover it with a white blanket. It's still in your house; you don't get rid of it, and when you go around in your house you kick against that blanket. It hurts if you go around trying to convince yourself you're so great and inside you know you're not. You do the things you hate to do.

(This, by the way, is a good example: I know some guys from a street gang in Hannover, which is 30 miles north of my village in West Germany. When they became Christians, they came to a brother of mine and said, "Preacher, we have some trash in our lives, and you have told us that this Jesus Christ is a kind of trash collector. Okay, if He wants to have our trash and He's happy about it, He shall have it. We'll give all to Him!" That's exactly what sin is. We don't always need to speak church language. They really mean it; they gave the "trash" to Christ. He wants to have trash, wants to exchange it and give real gold: a life that is really worth living. He wants to make us free from trash.)

(To be continued.)

*) For the past year, the author has been in the United States, living and witnessing among the Winnebago Indians of Wisconsin. He returned to West Germany a few days after preparing this article for Campus Life.

ARMORED BATTALION—Randy Sanders administers breakfast to a baby armadillo in Dallas, Tex., as his dog Jeano provides some of the same to the rest of the armored infants, brought home by the Sanders children.

Waiting For His Coming

Matthew 25 : 1 - 13

Holding our lamps, we prudently
Try to preserve the light we have .
Darkness grows stark and frightening
With lights switched off.

We tune our ear to hear Him come,
And sleep a restless sleep,
While wars rage on and tremors shake
The earth beneath our feet .

We dream a dream, that's not to be
Of golden streets and glorious light,
For when He comes; night shall be deep
And light and joy are found inside.

Dee Broer

Interchurch Workgroup in Netherlands Issues Modern Version of Confessions

(Grand Rapids, Michigan) On March 19 an interchurch work group presented a modern Dutch version of the confessional standards of the Calvinistic churches in the Netherlands to the officers of the synods of the Netherlands Reformed Church, and of the Reformed Churches in the Netherlands and to representatives of the Christian Reformed Churches in the Netherlands. The new version will be presented to the synods of the three churches later this year.

An unsuccessful attempt was made to include the 'liberated' Reformed Churches in the project. This church had earlier updated the language of the Heidelberg Catechism and the workgroup therefore made use of this version in the preparation of their report. It appears that the situation in the Netherlands does not yet allow the churches which share the same confessions to all prepare jointly a modern version of their common creeds. (RES)

Church Announcements

CHR. REF. CHURCH

Called

to St. Catharines (Maranatha), Ont., Rev. H. R. DeBolster of Calgary, Alta.

to Chatham (Grace), Ont., Rev. Ralph Koops of Iron Springs, Alta.

to Owen Sound, Ont., Rev. J. Wieringa of Wyoming, Ont.

to Brockville, Ont., Rev. Henry Numan Jr. of Peterborough, Ont.

Accepted

to Burlington, Ont., Rev. G. Ringnalda of Edmonton, Alta.

Declined

for Houston, B.C., Rev. Ted Medema of Manhattan, Mont.

for Nobleford, Alta., Rev. Nicholas Roorda of Pipestone, Minn.

Nomination

Prof. Dr. Sierd Woudstra, formerly minister at Ottawa, Ont., now lecturer at Calvin Seminary is nominated to the chair of Old Testament at Calvin Seminary. Also on the duo is Dr. D. Engelhard.

Prof. Woudstra received also an appointment at the Theological College at Geelong, Australia.

Leave of absence

Rev. Paul Schoon of Forest, Ont. will go on leave of absence for further study of counselling at Pine Rest Hospital in Grand Rapids, Mich.

CANADIAN REFORMED CHURCHES

Accepted

to Chatham, Ont., Candidate K. C. Werkman.

TULIP FESTIVAL RALLY 1971

During the last two weeks of May, Ottawa celebrates the Tulip Festival, with over one million tulips in bloom, preceded by another million daffodils and crocuses. Queen Juliana's yearly gift of tulips in gratitude for the hospitality received in Canada during the last war started the Tulip Festival.

For the past three years, the Dutch Canadian Alliance of Ontario has organized a Tulip Festival Car Rally from Toronto to Ottawa. Previous to this, a group in Montreal ran a Tulip Rally for a few years to Ottawa. This year, the date of the Tulip Festival Rally is set for Saturday, May 29. Starting places will be Toronto, Montreal and Ottawa. It has been opened up by the Alliance to all Dutch Canadians. The only requirement is that one of the crew, the driver or the navigator, is a member of a Dutch Canadian organization: Credit Union, Club, Church, etc.

It forms an interesting way to see a nice part of the country at a time that many trees are in bloom. A car rally is not a race, but following the correct route from simple instructions at an accurate speed, which is at least 10% below the speed limit. Along the route unexpected check points are set up, where the car has to get a route card checked off for accuracy of the route and the speed. Penalty points are given for each missed check point, questions missed in the instruction sheet, or minutes too early or too late at the check point. The person with the lowest number of penalty points is the winner.

At the start, the cars receive their route instructions one minute before their starting time. Cars vals. From Toronto, starting time is between 7.00 and 9.00 a.m. and later from Montreal and Ottawa (they follow a shorter route). The Ottawa group joins in with the Montreal section halfway, and returns with them to Ottawa. A lunch stop has been arranged at the halfway mark for the participants. Before 6.30 p.m. all cars will have arrived in Ottawa. Trophies will be awarded that evening at the Civic Centre.

For this rally no previous experience is necessary. People interested can apply to the Dutch Canadian Alliance of Ontario, P.O. Box 426, Clarkson Postal Station, Mississauga, Ont., tel.: (416) 822-2913 for further details and an application form.

TEACHERS WANTED

HOLLAND MARSH CHRISTIAN SCHOOL
is for the schoolyear 1971/72 in need of
TWO TEACHERS
for grades 3/4 and 5/6. Please address inquiries to Mr. A. Brouwer, Secretary, R.R. 2, Newmarket, Ont.

HANEY PITT MEADOWS CHR. SCHOOL
needs a
PRINCIPAL - TEACHER
For information contact the secr. H. Blok, 12084 - 232 St., Maple Ridge, B.C., tel. 463-9140.

EDMONTON SOCIETY FOR CHRISTIAN EDUCATION
requires
ONE TEACHER
to teach French and Physical Education in the Junior high school and Typing and Accounting in the Senior High School, each approximately half time. No travelling involved. For further information and application forms contact Mr. James Tuininga, 14304 - 109th Avenue, Edmonton, Alberta or call 454-9357 or 455-2906 (evenings).

THE CLINTON AND DISTRICT CHRISTIAN SCHOOL
is in need of
A TEACHER
for the grades 3 and 4 for the 1971/72 schoolyear. Please send applications to the principal, Mr. R. Schuurman, Box 658, Clinton, Ont.

HI NEIGHBOURS!

Some years ago a book was written by William Stringfellow, called "My people is the enemy". The author studied at Harvard University, and when he had received his degree, he went to live in Harlem, New York City. He left the security of middle-class society to practice law, take part in the politics of the community, and be a layman in the church there. He wrote his book, which is not a novel, but a realistic account of the poverty and deprivation of the people of Harlem. He became terribly concerned with the ugly reality of being black and being poor. In his own way William Stringfellow tried to do what the young minister did in the film: The Cross and the Switchblade. They came up against similar situations and they each had to face dangers and difficulties, especially within themselves: how can a white man feel as a black man feels?

Several days ago I read a book-review in our local paper and I have received permission to reprint it. It was entitled: Read this book and weep. "How a people die", is a documentary about the tragedy of the North American Indian. Author: Alan Fry.

Yes, Alan Fry's documentary novel about life on an Indian reservation in British Columbia is making waves which have reached as far as Manhattan. In his review in the New York Times N. Scott Momoday (author of the Pullitzer-winning "House made of Dawn") says: "This small book is one of the most sensitive and incisive statements on the subject of human alienation that I have seen."

Momoday also stated that "as a document reflecting a particular human and intercultural relationship, the book is thoughtful and provocative. It is an attempt by the writer to create — with honesty and intelligence — a problem that is at once immediate and all but unimaginable."

Some Canadian reviewers have realized the great importance of this book for a country where the "Indian problem" is becoming more prominent every day. A review called: HOW A PEOPLE DIE "quite astonishing" and said that "it tells us more about the Indian problem than a dozen Royal Commissions." Another said, "Unless I miss my guess, a short book by Alan Fry who works for Indian Affairs on Vancouver Island, is about to become a major national issue." Another yet called it an explosive story, and went on: "Perhaps it would be better to say that he has put together a 167-page bomb and that is sure to be followed by an explosion which will be felt to the foundation stones of Indian Affairs and as far as Parliament itself."

But too many reviewers in Canada have ignored the book so far, despite the facts that for anyone who cares about our Indian problem this book is required reading.

If the Smithsonian Institute in Washington is so impressed by the book that they ask Alan Fry to join their staff of magazine writers, and if the New York Times thinks a Canadian novel about Canadian Indians is important enough to set a Pulitzer Prize-Winner to work reviewing it, surely it deserves a review from Canadian reviewers?" End of review.

This book is realistic and raw in its conversation, but the vocabulary is typical of everyday language.

Alan Fry spent most of his adult life in the wilderness of Western Canada. For 15 years he worked as an Indian agent in British Columbia. His book relates vividly the squalor and despair of most Indians' daily lives and examines the agonizing dilemmas that confront the white men who seek to help them. The novel tells the story of the shocking death of an 11-month-old Indian girl, through the apparent neglect of her parents. While working in this tragic situation, the attitudes and actions of the Indian community comes clearly to the fore, and the attitudes of the Indian agent take a terrific beating. Questions that can be asked at the completion of the book are printed on the back of the cover: How do you talk to a man who doesn't share your notions about work or money or wife or kids or house or sanitation or what ever he's going to live on tomorrow or next year?

How can an Indian agent help a people build a better life if they refuse to take even the most elementary steps to help themselves?

How can a police officer enforce the law among a people who cannot appreciate its values or understand its complexities?

How can a social worker encourage human dignity in a community where poverty has become the accepted life style?

And above all, how can an Indian, forced to abandon the life of his fathers and his father's fathers, survive today in the white man's world he's never wanted?

The answers as Mr. Fry sees it are not easy, they may not exist at all. Yet we must be careful not to judge all Indian communities by the same scale. We have seen reservations where the citizens, and especially the ruling council attempt to better their image in the public view. They work hard to supply programs for improvement of the life of young Indians. They plan recreational facilities for the young children under good supervision. The people would like to start a small industry on their reservation, they look forward to having their own police commission, better schools and more modern equipment.

The conditions described in Mr. Fry's book leave a reader with the frustrating thought: is there any way in which these people can be motivated to see that their way of life based on poverty can be overcome only if they see the need of pulling out of it within themselves first. And this need is not exclusive with Indians, it is found with all races and colours.

Whether the problems we discuss are Mr. Stringfellow's attempt at reconciling the black man and the white, or Mr. Fry's examinaton of the Indians' failure to raise his standard of living, it becomes increasingly clear that we need God's almighty power. Then we start at an equal basis of all men being created in the image of God. Jesus could only help us sinners, by becoming, not like us, but becoming us — man — with its human frailties, temptations, and weaknesses. By remaining God He could see our problems, show us by His life how we can overcome and become His brothers and sisters.

Only in Christ can we fully be equal with black, brown, yellow and white. Mr. Stringfellow starts and ends his book wth the text: Behold He is coming, with the clouds and every eye will see Him, every one who pierced Him, and all tribes of the earth will wail on account of Him. Even so. Amen. Rev. 1:7.

Greetings from
Your Neighbour.

PRAYER
AT
PENTECOST

As
the
gentle
morning breeze
stimulates
the growth
of
budding trees . . . .
So stir
with
heavenly art
the
deepest depth
of our
sinful heart . . . .
Until,
with a
burning zeal,
we
shall make
this
Pentecost:
real!

Wilma Jonkheer

SALEM CHRISTIAN SANITARIUM ASS.

On April 24th, 1971, the Board of Trustees met to conduct the affairs of the Association at the office of the Clinic at 900 Albion Road, Rexdale, Ontario.

A special welcome was extended to the new Board members, Mr. H. C. Van Dooren and Mr. Zwart.

The election of officers and committees then took place and we are happy to report that Dr. A. Vandermaas was re-elected President, Dan Van Leeuwen Vice President, and Rev. Van Harmelen Secretary/Treasurer.

Mr. Bickford, our full-time Director, gave the Board a statistical analysis of the number of patients treated at the Clinic from September 1970 to the end of April 1971. It was heartening to note that more people are now seeking the services of Salem and although our Director is by no means overworked, it is true to say that Salem is once more in business. Our Director also related to the Board his experiences in conducting group therapy at the Clinic and it appears that this type of treatment is received favourably by the patients. Our Director also related to us his experiences while attending a marriage improvement conference and it was decided by the Board that Salem would also seek to improve its marriage counselling service to the public. The Board also decided, upon the advice of the Professional Advisory Committee, to embark upon a programme of sex education through the use of the newsletter and making various articles available for publication. In dealing with this particular topic, as is often the case, the Board received correspondence from members of the Association containing very helpful suggestions and advice on this matter.

Mr. Bickford informed the Board that he would be pleased to receive groups of Elders and Deacons and discuss with them how Salem can be of greater service to the public and also advise these officers how they might approach prospective clients when suggesting to them that they seek the services of Salem. A three-man Committee was composed for the purpose of meeting with Ministers, Elders, and Deacons in order to make these persons fully aware of the functions and services provided by Salem.

The Board is most anxious to make Salem available to as many persons as possible in order to be of service to the Community and anything the members do to further this end will be greatly appreciated by the Board.

This meeting was the first Board meeting since the annual meeting and the Board concluded its meeting with the desire that the work of Salem would prosper in the coming year.

ORGAN RECITALS

featuring 13-year-old blind Organist
JOHN VANDERTUIN

All Saints Anglican Church
Toronto, Ont.
May 26th at 8 P.M.

Central United Church
Brandon, Man.
May 31st at 8 P.M.

Knox United Church
Winnipeg, Man.
June 2nd at 8 P.M.

Rally for the persecuted Christians

REV. RICHARD WURMBRAND

Rumanian Lutheran minister and communist prisoner for 14 years will speak at

Central Presbyterian Church
Corner of Caroline & Charlton Sts.,
Hamilton, Ont.

on **Thursday, May 27, 1971, 8.00 P.M.**

This widely-known Christian leader, broadcaster, author and educator was tortured and barbarically treated because of his ministry and his faith in Christ. Hear his shocking, gripping, first-hand account. Learn how the miracle of God's love cancels out even these unspeakable horrors.

Come, vacation in our area, and visit Calvin for a day or two. Reservations should be received at the College one week before arrival.

In June, July, and August the residence halls at Calvin College, Grand Rapids, Michigan will be open to those interested in visiting the campus. Residence hall accommodations will be provided Monday through Friday for a daily charge of $2.00 per person ($1.00 for children under 12). Daily tours of the campus begin at 10 a.m. at Heritage Hall. Staff members welcome you to visit summer session classes.

From: Name:..............................

Address:..............................

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No. in Party..............................

Dates:..............................

Send to: VISIT CALVIN
Calvin College
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Grand Rapids, Mich. 49506

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CHRISTIAN WEEKLY
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POWER

On the day this issue goes into the mail it will be Ascension Day. It is hardly noticeable. Life goes on as usual, and although Ascension Day belongs to the Christian feastdays, we pay little attention to it.

The Bible itself describes the Ascension of the Lord in six verses. That's all. But those six verses are full of tension.

It is significant that the Lord had appeared only to His disciples after His resurrection, not to the world. He came through closed doors and He disappeared the same way. The Lord did not act or speak in public anymore. In spite of this the disciples asked Him a strange question, "Lord, will you at this time give the Kingdom back to Israel?" They asked this at a moment that Israel did not pay attention to the Lord, nor did the Lord pay attention to Israel. For Israel the story of Jesus was over. After His death on the cross the tales about Jesus were bound to die out. There had been some talk about Him resurrected, but thanks to the lie of the Pharisees that the disciples had taken His body, people paid little attention to His resurrection anymore.

This throws special light on the question of the disciples. There was actually no occasion to think of the Kingdom of Jesus Christ. Everything seemed to be against it. Jesus did not have contact with the public anymore, nor did the public recognize Jesus. It is not difficult to draw a parallel with our time. The world in which we live does not heed Jesus Christ. At best people may pay some respect to religion, but that is altogether different than to recognize the Kingship of Jesus Christ. And in the church? Do we in the church really expect the Kingdom of Jesus Christ to take hold of us and of the world? Do we want Him to be King? King not only on Sunday in church, but on Monday through Saturday, to let Him really rule, to be subject to His will, to be constantly in His service? Is our life and life in general conditioned to ask the Lord whether He will establish His Kingship NOW?

If we want to criticize the disciples we had better be careful. Their question may not be quite correctly phrased, but they had seen something and therefore expected something. Their Lord had risen from death and, therefore, they felt that things could not remain as they were. The resurrection must have results. In spite of everything which seems to be against the Kingship of Jesus Christ, that Kingship must be REALIZED, somehow, somewhere. Lord, does it come? Does it come now? Are you going to restore it in my life and in life in general?

Our Ascension Day is a far cry from the original Ascension Day. Do we feel that there is tension because of Jesus' resurrection? Lord, it cannot remain the same. It is impossible! It cannot remain dull in my own life. It MUST touch me and it MUST touch the world!

For this tension the Lord was waiting. If we would dare to criticize the disciples' question, the Lord does not. He told them that about the moment of the manifestation of His Kingship nothing could be revealed. That was the sole business of the Father. But you, He said, you who expect that something will happen, you will receive power. You will be FILLED with power. It is as if the Lord is taking to us over the heads of the disciples. Hear it? You will be FILLED with power. You are very right when you say that things cannot remain the same, you are very right when you feel the tension of the resurrection of Jesus Christ. That's very right, „Jesus says, because the Holy Spirit comes on you. That was so on the first Ascension Day and it is so in the year 1971.

There is a negro spiritual which asks: "Were you there when they crucified my Lord?" and "Were you there when they laid Him in the tomb?" But you cannot stop there. If you have been there, you have also been on the Mount of Olives and then you cannot remain the same as you were before.

Ascension Day changes things. It "takes the dimness of your soul away." Because you will receive the power of the Holy Spirit, power to be a witness of the Kingdom of your Lord.

D.F.

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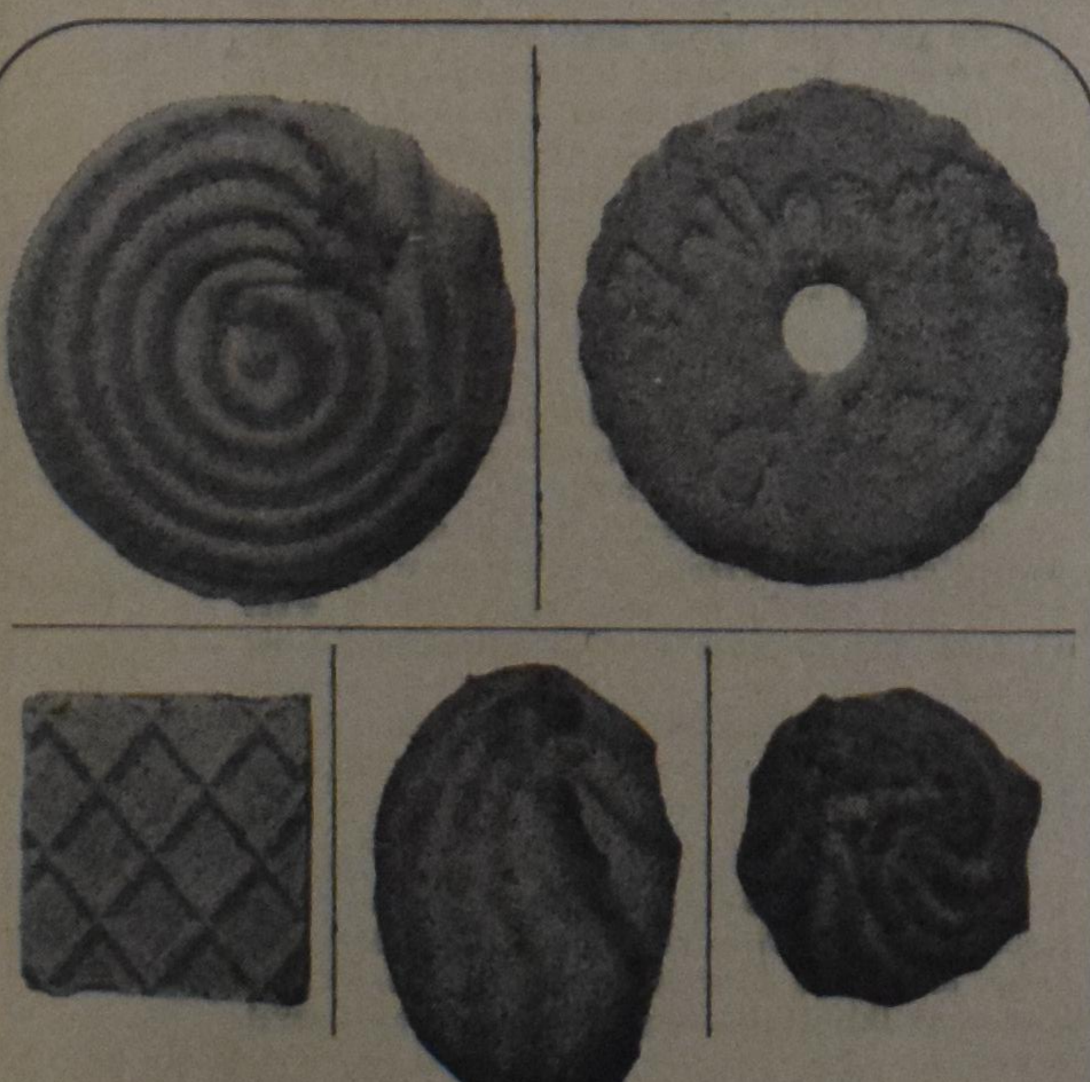

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The Lawndale Situation in Chicago

Disagrees with James LaGrand and Remkes Kooistra

by J. VISSER

The article in the Mar. 25 issue by Rev. James LaGrand and even more so the remarks of Rev. Kooistra should cause alarm.

I am not too concerned about the writing of Rev. LaGrand. After all when he wrote his impression on the Lawndale situation he was so new in the area he may be excused for being somewhat confused. However the inconsistencies, the untruths and the half-truths should be pointed out. After all writings like this should convey facts and not mislead.

He mentions the problem of gaining admission to the Christian Schools for black children, etc. All schools Rev. LaGrand? Fact is that this schoolboard administers four schools. Only the one in Cicero is closed for black children. The other three are wide open and black students attend.

It must be obvious that racism hardly can be the reason for banning these children in Cicero. Rev. LaGrand does well by wanting to be cautious with the word "Racist". But why then does he so easily come to the conclusion that we are here "Faced with racial discrimination?"

It is also strange that hardly ever is mention made of the fact the Lawndale children are not denied Chr. Education. Also the impression is given that they do get it at considerable expense and inconvenience. Fact is that the much criticized Reformed community makes it financially possible, and that this condemned schoolboard has searched for other solutions and is still ready to assist whereever possible. Does Rev. LaGrand really believe that somewhere a town official or politician exists who would state on the record that law and order would not be upheld? It would be a rare breed indeed, even in Chicago.

I am also a newcomer in this area and will leave the wisdom of the schoolboard in this matter in the open. But I know these people and I regard them highly. They are thoroughly familiar with the local situation. I have lived in Berwyn and can assure you that with very few exceptions the Reformed community is not anti-negro. After all this community has started the Lawndale project.

To me it would seem better if newcomers like Rev. LaGrand and those criticizing from afar, would rely somewhat more on the people who live with the situation.

Has it ever occurred to those protesting that our black brothers in Lawndale could have some obligation to the rest of the Reformed community? Would it be so strange if we would hear them say: Brothers we know your problems and we do not want to complicate them. We are grateful for your help and we will together keep on looking for a solution?

I am mostly concerned about Rev. Kooistra's attitude.

It seems that he approves of classical delegates walking out if things do not go their way. At least he does not condemn such action. Also he gives the impression that with the dismissal of Rev. LaGrand something has gone wrong, and the wrong does not seem to be with Rev. LaGrand.

I do not know the reasons for his dismissal, but I do know that it was an act of the consistory of this church with the cooperation of the neighbouring church in accordance with our church rules. I would expect a prominent minister of our churches to uphold established authority in our churches, to condemn delegates for walking out on meetings and refrain from interfering in local church matters until they have run their course according to church order.

For your information Rev. Kooistra, no delegates walked out. They were visitors. Not exactly polite but still less serious. As a member of the committee on racial matters of our Synod I would expect you to be well informed. Your writings give the impression that your sources of information are very onesided. If you would take the trouble on your next visit to Chicago to see and talk to some of these schoolboard members you would find out that "Left alone Lawndale" is not left alone and that "Timid Timothy" is not so timid' As a matter of fact this schoolboard has shown real courage in a very threatening situation.

Finally nobody is satisfied with the situation and I can assure you that the Reformed community here is concerned. There may not be a solution overnight. These things take time and things are certainly not improved by irresponsible writings of ill informed people who do not seem to be too concerned about getting all the facts.

J. Visser, Elmhurst, Ill.

POSTSCRIPT BY
DR. R. KOOISTRA

I am thankful to Mr. J. Visser for the thoughtful way in which he disagrees with Rev LaGrand and with me.

The one point to stress is that admission to three of the four schools controlled by the Timothy Christian School Society does not remedy the racial discrimination in that black children cannot attend the Christian school closest to their home. It cannot explain why the most obvious solution has not been accepted.

All I would like to say in response to Mr. J. Visser is excellently said by Mr. Martin LaMaire. His remarks will be of special interest to those readers of Calvinist-Contact who are also delegates to the 1971 Synod of the Christian Reformed Church. They will have to make important decisions in these matters and should weigh all available evidence.

Remkes Kooistra.

Classical Contempt of Synodical Authority

by MARTIN LAMAIRE

Introduction — Martin LaMaire is a member of the Ebenezer Christian Reformed Church of Berwyn, Illinois. He was a member of four different committees that have served the Timothy Christian School Board and Classis Chicago North with advice on the matter of admitting children of Black Christians to the Timothy schools. He was an appelant to the Synod of 1970 against the policy and practices of Classis Chicago North.

•

Do the deliverances of Synod carry weight in the Christian Reformed Church, or may Consistories and Classes disregard them if it suits their purpose? Are the results of due process to be respected and applied throughout the CRC, or is every lower assembly free to go its own way?

The answer to these questions involves the faith, order and integrity of the CRC.

The Synod of 1971 will face the problem of determining whether Classis Chicago North has complied with the edict issued by the Synod of 1970. After evaluating all the documents related to its handling of the Timothy-Lawndale matter, Synod judged that CCN had failed to act in accord with the Declarations on Race of the Synods of 1968 and 1969. Synod called upon CCN to "bring its policy and practices into harmony with the deliverances of synod **without further delay**" (emphasis mine).

Furthermore, Synod said that "failure to comply will cause Classis Chicago North to be considered in contempt of Synod and in open disregard of the judgment of the church of Jesus Christ".

When I evaluate the recent decisions of CCN I can only conclude that it must be held in contempt of Synod . . . for its actions appear ungenuine, illogical and contradictory.

The continued recalcitrance of CCN actually mocks Article 29 of the Church Order and constitutes a serious threat to the governmental structure of the CRC. Classis appears to have reached the point where it is now a schismatic faction that impairs the unity of the CRC. Synod must recognize this development and take whatever steps are necessary to cope with the anarchy of this lower assembly.

A Special Session is Held

CCN was called into special session on November 10, 1970 to give its response to Synod's directive. An Advisory Committee brought recommendations on how Classis could comply with Synod's requirement. It is revealing that the committee's recommendations reflected suggestions found in two overtures submitted by individuals to the regular session of Classis held on September 16, 1970. There was not a single consistory in CCN that took the initiative to get Classis to comply with Synod's order.

The committee's first recommendation called on Classis "to acknowledge its guilt and sorrow in failing to act in accord with the Declarations on Race of the Synods of 1968 and 1969 concerning the Timothy-Lawndale issue". By the narrow margin of 15-11 Classis adopted this recommendation.

The narrowness of the vote was a portent of what was to follow. It is disturbing to note that eleven delegates (five ministers and six elders) felt no sense of regret that Classis failed to act in accord with the teaching of the CRC on racial matters. Neither did they try to prove that the Declarations are contrary to the Word of God or the Church Order, as Article 29 of the CO tells them to do if they disagree with a decision of a church assembly.

A Crucial Vote is Taken

The committee's second recommendation called on Classis to declare "that the practice of excluding Black covenant children from the Timothy Christian School in Cicero, out of fear, is disobedient to Christ". The true stance of Classis was made plain when, after a lengthy debate, the recommendation was defeated 18-8. Only two ministers and six elders kept faith with the Declarations of Synod by voting for the recommendation. It should be recorded that Lawndale's minister was absent on Nov. 10 and Garfield's minister was not allowed to vote because the church he serves is unorganized.

In evaluating the classical vote on these first two recommendations I am struck by the insincerity that exists in CCN. No genuine reason exists for this assembly to acknowledge its "guilt and sorrow" for failing to act in accord with the Declarations on Race if eighteen of the twenty-six delegates do not believe that excluding Black covenant children from a christian school is disobedient to Christ. I call such actions ungenuine and illogical; others call it outright hypocrisy.

More Ambivalence is Seen

By a vote of 23-3 Classis adopted the committee's third recommendation which was amended to read: "That Classis write a pastoral letter to the Timothy School Board imporing it to no longer countenance the exclusion of children of Black Christians from its Cicero school". Classis also desired to vote separately on the two grounds which the committee offered in support of its recommendation. By a unanimous vote Classis adopted the first ground: "It is the duty of the institutional church to proclaim Biblical directives to all members of the Body of Christ."

Classis then did an about face by defeating (15-11) the committee's second (and principal) reason for writing a letter to the Board: "the present policy of the school board is not in harmony with Synod's Declaration on Race".

It is plainly evident that the above decisions contradicted each other. Classis felt that the school board deserved a letter of admonition because Black covenant children are excluded from its Cicero school. Classis then nullified its admonition by refusing to call such exclusion sinful. By its rejection of the committee's second ground, Classis, in effect, declared its belief that the Timothy Board's policy is not in disagreement with Synod's Declarations! In the wake of such irrational behavior is it any wonder why Timothy does not reverse its course? When the Church speaks with such a confused voice, who will listen?

Comment

The refusal to call such exclusion disobedience to Christ (sin) provides glaring evidence that CCN does not share the faith which previous Synods have discovered to be the teaching of the Word of God on race relations. Many throughout the CRC have reached the conclusion that Classis' decision to send the Timothy Board a pastoral letter was a half-hearted attempt to comply with Synod's edict to avoid being cited for contempt. By its illogical and contradictory actions CCN has shown that it refuses to be guided by the RES Resolutions on Race which the CR Synod ratified in 1969.

The sixth of those resolutions states that "in the proclamation of the Word, the church, to whom has been entrusted the message of Christ's Kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, where necessary, in criticism of the activities and policies of governments and organizations".

The January Meeting of Classis

Two protests against the actions taken on November 10, 1970 were submitted to next regular session of Classis held on January 20, 1971. One protest recommended that Classis "rise up with a united voice to declare that members of our churches who have denied enrollment in the Timothy schools of Cicero to children of fellow Christians because of their race, or fear of reaction in our churches and/or community, have acted in a manner that is dishonoring to Christ and detrimental to the unity of the Church".

This was rejected on the ground that the protestant's recommendation presented "no new materials and, therefore, have been dealt with previously at Classis". The protestant tried to give Classis a second opportunity to change its anti-synodical stance but it is obvious that the mind of Classis is fixed in its support of the Timothy Board's discriminatory policy.

Another protestant brought several recommendations to Classis, one of which read: "That Classis declare, here and in a pastorial letter to the Timothy School Society that it is ready and willing

(Continued on page 4)

CLASSICAL CONTEMPT OF SYNODICAL AUTHORITY

(Continued from page 3)

to offer total support to the constituency of the Socitey should it actually experience spiritual or physical distress in the fulfillment of its obligations to the Black and White covenant children of its communities, and that Classis appoint a special classical committee, empowering it to set up and coordinate all required assistance with that promised by Synod 1970".

The stance of CCN was further demonstrated when it defeated the above recommendation.

Delaying Tactics

At its January meeting Classis adopted most of the items in an overture submitted by the consistory of the First Cicero CRC. That overture gave evidence of being contrived to further delay the implementation of Synod's 1970 directive. Among other requests, Classis will ask the 1971 Synod to clarify the validity of the 1968 Declaration which states that those who practice racial exclusion shall be dealt with according to the provisions of the Church Order regarding Admonition and Discipline.

Classis will also ask Synod "to institute a study committee to arrive at an operational definition of the sin of racism in an ecclesiastical context. Such a committee would advise the Synod of 1972 on what kind of acts in this context are sinful and how the churches may most effectively deal with these sins". In doing this CCN hardly seems to be striving to change its policy and practices "without further delay" as the 1970 Synod ordered it to do.

Another fact needs to be mentioned here to describe the situation in CCN. At its November special session Classis appointed a three man committee to negotiate the differences between the Timothy Board and the Lawndale-Garfield churches. The two ministers appointed have not supported the decisions of Synod on this issue. One of them vigorously opposed these decisions at the Nov. 10 meeting. Thus, this latest effort to find a solution was doomed from the outset. After two meetings were held the Lawndale-Garfield representatives saw no point in continuing the discussions.

Actions Required

I regret to report that we are not one inch closer to ending the discrimination which CR Black people suffer in CCN. The Timothy Board issued propaganda to the Classis that they now have a "new" admissions policy. Any child, regardless of race, will be admitted to Timothy's educational system, which now includes four facilities; a junior and senior high school in Elmhurst, an elementary school in Western Springs, and an elementary school in Cicero. The Board stated, however, that it reserves the right to assign students to the respective facilities and it also declared that the Cicero school will remain closed to Black applicants.

Cicero is the community where discrimination exists and, therefore, there is nothing "new" in the Board's admission policy. Black children are still being denied entrance to the christian school nearest their home and the Classis will not rise up to oppose such evidences of racism. The great majority of ministers and leaders in CCN will not stand up for justice and liberty in support of their Black brethren, nor will they seriously admonish their White parishioners who practice discrimination or lend their support to it. That is the real tragedy that has happened in CCN.

If the integrity of the CRC is to be maintained, Synod can no longer afford to tolerate the recalcitrance of Classis Chicago North. Synod must act decisively lest the Christian Reformed Church's ministry to minority groups loses its ring of authenticity.

Canadian "Snow-Birds" Fly South

Fasten seatbelts please! A two-tone jet filled with "Snow-birds", huddled in their winter-wear, was ready for take-off. The airline had been generous to us: We got the backseat and I managed to sit next to the window. While we comfortably leaned back, something shiny headed for the wintery sky, transforming the impressive capital of Ontario into a hazy panorama of snow-covered mini-bricks. Soon we had also left a world of gray and white clouds behind. Yet when I thought of the endless blue over our heads, I knew we had hardly climbed at all.

The passengers consisted of Greek, German, Irish, French and Dutch background: A colourful assembly of "The United Nations", chaperoned by a charming Chinese stewardess.

The jet went bumpety-bump over unexpected airpockets, leaving many ties splashed with gravy.

The well-fed "Snow-birds" unitedly took part in a sing-a-long-after-dinner-concert, featuring such numbers as: "Edelweiss" and "'t Knaapje zag een roosje staan", while somewhere below we knew the blue mountains of Tennessee.

The world beneath was slowly becoming green. Graciously the shiny air-liner slid into the semi-tropical atmosphere of the state of Florida! Florida, where the Spanish Moss decorates the trees, where the shells await beneath the ocean breeze. Where slender waving palmbranches like peacocks unfold. Where the sweet smelling groves produce oranges untold . . .

We were touching ground! A warm southern breeze welcomed us. Two more steps . . . Florida . . . here we come!

The first few days were spent along the white-sandy beach of the Gulf of Mexico, with plenty of Suntan-lotion on hand.

But by Wednesday we were ready for some action. Why not try deep sea fishing! The management of "The Treadway Inn" promised they would fry all the fish we hoped to catch. Such nice people. Happily we stepped aboard the "Seagull". Soon the friendly little harbour was no more than a distant speck along a white-washed shore. A flock of pelicans followed, sailing along at an unbelievable speed against an ever-changing sky.

Along the walls in the cabin we noticed many bunk-beds. We just laughed: "Who's going to need a bed on a day like this?"

In a very solemn voice the cook read off the menu: "Hotdogs, hamburgers, fish, soup, peanuts and seasick-pills!"

We roared as we climbed the ladder to the deck: "Who's going to need such a thing as a seasick-pill!"

From the upper deck we spied with wide-open eyes a dolphin. We watched the boat leave a white foamy trail in between two huge waves. Later on in the afternoon it got rather windy up there. We climbed down again. By and by we got splashed by the large waves. The boat was becoming more and more like a rocker. While holding on to the railing, we watched the other passengers walk unsteadily from one end to the other. But this type of "sight-seeing" didn't exactly improve our own "way of walking."

"It's time for deep sea fishing," the skipper announced!

The "Snowbirds of the North" fed live-bait by the dozens, to the "fish of the South". But the "inhabitants of the sea" had become a little suspicious of the sudden food-festival. So we sneaked up on the "dwellers" of a more populated area.

An excited old lady reeled in someone else's fishing-rod. After that we were given careful instructions in, "how to get a fish, instead of your neighbour's rod, up out of the water". But by that time we were more interested in, "how to keep a Kentucky fried chicken down!" We realized by now it was too late to ask for the last item on the menu. One after the other had secretly slipped into the cabin. Only a few brave fishermen remained on deck.

The cook had stopped advertising food and instead, spake a word of comfort to the weary bedridden passengers. The "colourful assembly of the United Nations" had almost lost all colour.

Unitedly they moaned and groaned. A great big husky Irishman admitted he'd pay anything to get off right now!!

Over our head was a sign which read: The deadline for your complaints was yesterday! So the rest of the way we suffered in silence.

Once off the boat, we quickly slipped past the kitchen of "The Treadway Inn", ignoring the savoury smell and the awaiting frying pan.

But in the land of cactus trees, alligators and daily ski-shows, the deep sea fishing event was soon forgotten.

All too soon the day of departure approached. Once more we posed beside a palmtree, dressed up for the flight and packed our suitcases. A whole hour to wait or. . . . I couldn't resist the temptation. Once more I went back to the beach. The Gulf of Mexico had much in store for a regular beachcomber. Soon my hand became too small for the assortment of sheels and the leg of a lobster. But my shoes could hold a lot more.

On my way I passed a flock of sea-gulls running back and forth with the rippling little waves.

While the warm southern sun dried my feet, countless grains of sand slipped through my fingers.

Near the horizon the glittering water and the sun-lit sky had become one vast unmeasurable blue. . . .

I watched until the sun had almost reached her daily peak, then I knew it was time to return.

The other "Snow-birds" had been looking for me. It was time to fly back to more northern regions; time to fly back to Winter-wonderland.

Wilma Jonkheer.

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Pastoral Counselling

PERSONALITY CLASHES IN THE FAMILY

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you today on the subject "Personality Clashes in the Family". I've received several letters in the last few weeks from couples where there is a clash in personalities, the kind of clash that often leads to conflicts and even to an open break in marriage. Now it has often been said that there are seven areas in which conflicts happen, and these seven areas are food, money, work, sex, discipline, fun, and religion.

Now I've received a few letters which speak about the conflicts in three areas. The first of these is the conflict in the discipline within the family. How must we bring up our children? A mother writes that there is a real difference between her and her husband as far as the way of bringing up their children is concerned. The father wants to run a tight ship; she wants to have rigid discipline within the family. The mother feels, for example, that her little boy ought to be spanked, but the father interferes and says, "Oh, he's really a good boy; don't be so hard on him." This, of course, leads to a conflict between the two parents, and the little boy gets caught between the two of them or else he escapes, knowing that the parents will slug it out together and for that reason he is very safe. Now this is a very dangerous situation in a family; when you find that there is a different philosophy in the bringing up of children; that one wants to be strict and the other wants to be lax; the one wants to be permissive and the other wants to be authoritarian. You are bound to get that clash and often the children are the ones who suffer the most, because in this kind of a situation the child really doesn't know where he is at. If the mother gives the orders they are going to be stern and strict, but if Dad does it, they are going to be easy going and possibly he doesn't have to obey him. Somehow or other parents like this have to find common grounds; some place of understanding where they can meet, so that when they are dealing with their children they can present a united front.

The second area of conflict is expressed by a letter which I received: "There's something that deeply disturbs me about my husband's personality, conduct and attitude towards myself. We've been married now some twoscore years, but he has told me that he does not feel that my sex drive is strong enough for him." As a result of this, this mother feels that she is criticized by her husband. She worries about it when he goes out, because he is in those dangerous years, so called, and he may go out to satisfy his hungers in some other way, and this leads to suspicion and he is critical of her. Now such people fail to recognize that no two people are alike, especially when it comes to the area of marital relationships. There are bound to be differences; differences in our background, differences in our temperament, differences in the way we feel about sex, and for that reason here is an area, too, which is very delicate in marriage. It has lead to a lot of conflicts and it means, of course, that we have to make certain adjustments to each other.

The third area of conflict that I received a call about the other day was the area of finances, money. The husband is rather a spendthrift, and from what I could determine from the call, the mother is rather eager to hold on to whatever she can. She feels that she has to provide for old age. They have a good income, but each year again they spend the entire amount of money, because she feels that her husband is too ready to get another car or to buy something that he really doesn't need, and as a result they get along well but they have really no savings account. So she accuses him of being a spendthrift, and he accuses her of being a tightwad, and it leads to very strong words at times and a good deal of family battle.

Now in the relationship in marriage, I think there are certain things that we should remember. In our interaction with each other, we can take one of various attitudes. There are those who use each other. There is an exploitive type of relationship, so that the husband possibly uses his wife of the wife uses her husband. This can be done in the area of sex; it can also be done in the area of finances; it can be done in many other areas of life. It's a dangerous relationship because when we are using each other, just using each other, we're not having a good healthy relationship. There is also the relationship that sometimes is found in families where partners starve each other, where there is no real meaning for interaction between the two. Now this again can take place in the sexual area, where one of the partners literally starves the other. In can be done in the area of what we are spending our money for; it can be done also in the area of discipline, where the one does not support the other but where each one goes his own way and so as far as the relationship is concerned, it really is not meaningful or helpful.

Then there are some people who are mutually destructive in their relationship. Husbands can bring out the worst in their wives; wives can sometimes bring out the worst in their husbands, because they live in a hostile and competitive type of relationship. This, too, is a very dangerous way to live, because when a husband and wife are competing, if you have a very real problem, the easy-going father who wants to take a permissive attitude is maybe using this as a means to buy the friendship and the goodwill of his children. This, of course, can be destructive of his wife; is competitive with her and does not give her the kind of support that she needs. Then also I think there can be real meaningful relationships between people, relationships which are found and carried out in every area of life, in all these areas of conflict. We can find that which helps the other person and in this way we can remove some of the suspicion, some of the feeling of distance, some of the hungers that people suffer even in married life. It is important, I think, that we develop that kind of relationship; and in this kind of relationship there are various qualities that have to be found. For example, there must be consideration of the differences that you find in your mate. We cannot expect that our mates are going to always be like us in all things or are going to be equal to us in all things. We have to expect differences. We also have to acknowledge that there are going to be failures on the part of our mates, and this requires that we learn to forgive. But above all it means that we try to find a relationship which is mutually satisfying. Each one of us comes to marriage with certain hungers, with certain needs which must be satisfied, and I'm not just thinking in terms of sexual needs, but the need of companionship. We have our cultural needs, in which we can be one and we can enjoy things together. We have certain need to have fun in life together. We have certain needs that have to be met as far as our spiritual lives are concerned. All these things must be taken into consideration when we think of a good healthy marriage relationship.

The kind of meaningful realtionship is based on love, a love for God first of all and a love for our mates; because when we show this kind of love and consideration a good deal of differences in our personalities will not lead to conflicts, but will lead to the point where we mutually help one another; we compliment each other. It has often been said that differences between people draw them together, we can say compliment each other. This is what we need. Try to work towards a meaningful relationship. Don't use each other. Don't destroy each other. Don't starve each other, but seek to grow together in the grace and knowledge of Jesus Christ.

We're happy to receive letters from our readers. We are grateful that we do receive a good many replies. Some of them cannot be answered in this paper, and so we do send personal letters, and we trust that this series may continue to be helpful to you.

OUR THOUGHT FOR TODAY: The Christian faith does not remove the need for psychology and counselling for we bring to the Christian faith the kind of person we are. Some are going to be more emotional than others are; some will have more determination than others; but when we come to Christ with ourselves and lay ourselves at His feet just as we are, we can find that Christ fills us with His grace and with His power.

EEN VOORSPEL

Een begrafenis doet een mens iets.

U weet hoe dat gaat: langzaamaan stroomt de kerk vol. Je kijkt er onwillekeurig de mensen op aan. Er zijn er voor wie de dood zo erg ver weg schijnt en anderen die bijna uitgeleefd zijn. Maar wie ze ook zijn, de een na de ander wordt geconfronteerd met de eindstreep. Daar zit eigenlijk iets angstig in.

"Uw hart worde niet ontroerd . . ." wordt er van de kansel gezegd.

Dit betekent maar niet, dat het nogal meevalt. Dat het zo erg niet is. Het is wel erg, ook voor een Christen is de dood erg. Want dit "uw hart worde niet ontroerd" staat niet op zichzelf, alsof de Heiland zou gezegd hebben: wees maar niet bang. Zo niet. Want Hij heeft er iets anders aan toegevoegd.

"Gijlieden gelooft in God, geloof ook in Mij . . ."

Als wij dat niet echt kunnen doen, dan verandert zo'n begrafenisdienst in een kerk ook niets aan de tragiek van de dood. Als er geen geloof is in de Zoon van God, dan is het meest brillante leven zinloos. Er is niemand die iets in de wereld brengt en er is niemand, die iets uit de wereld wegdragen kan. Als iemands leven geen dienst aan God is, dan is het dienst aan de satan, en dan is het zinloos, zoals satan's bestaan zinloos is.

Dan zit je in die kerk met anderen en je voelt, dat je samen de droefheid deelt. En je vraagt je af, of je samen ook het uitzicht deelt. Het is hard om zelf droefheid te dragen, het is ook hard om de droefheid van anderen te zien. Zoiets brengt je tot elkaar. Als dan maar niet alleen de droefheid, de uitzichteloosheid je tot elkaar brengt. En je zou het die mensen wel willen vragen: delen wij het geloof in de Zoon van God ook samen?

Voor wie geloven gaat de deur open: "in het huis van Mijn Vader zijn vele woningen . . .", maar die woningen kunnen alleen maar betrokken worden door hen, die alleen maar bij Jezus Christus onderdak vinden. En je kijkt er weer die mensen in de kerk eens op aan: hoevelen zullen er in die zin willen verhuizen? Want in het Huis van Zijn Vader, met zijn vele woningen, is Jezus Christus Heer. Daar heeft hij het alleen te zeggen. In zo'n woning is alleen plaats voor hen, die zichzelf hebben verloren, waardoor zij zichzelf hebben gevonden.

"Ik ga heen om u plaats te bereiden . . . dat waar Ik ben, gij ook zult zijn."

De mensen stromen de kerk uit. Buiten worden ze weer opgeslokt door het leven van alledag.

Maar het klinkt nog na: ". . . dat waar Ik ben, gij ook moogt zijn." Och ja, die mensen houden hun verschillen van inzicht wel. Die veegt een begrafenisdienst in de kerk niet uit. Wij blijven over verschillende dingen verschillend denken. Maar toch is er iets in zo'n dienst, dat je samenbindt. Het doorsnijden van banden hier op aarde kan erg veel pijn doen, maar in de hemel is er gezang wanneer een gelovige zo'n woning in het Vaderhuis betrekt. Als de kist weggedragen wordt zou je het wel willen uitroepen: tot straks! Want een echte christelijke begrafenisdienst is niet het einde. Voor wie gelooft is het een voorspel, ondanks alle droefheid.

D.F.

Twee dubbeltjes deden het, een eerste en een laatste

Voor zeelieden langs de Amerikaanse Oostkust

In een Amerikaans boek, de "Cardinal", lezen we van een bisschop, die een afzwaaiend aalmoezenier een andere opdracht gaf, nl. een parochie, nieuw te vormen in een van Boston's buitenwijken. Hij trok een driehoek over de kaart en zei: Dáár...! Na nog een paar bijzonderheden liet hij de toekomstige pastoor gaan, maar deze talmde en antwoordde op het 'waarom', verlegen: eh.... Monseigneur, hoe moet het met het kapitaal voor de te bouwen kerk? De Bisschop stak toen de hand in zijn zak, griste er een stuiver uit en zei: "Hier hebt u tramgeld naar uw nieuw arbeidsveld".

Nu ik het over een tweetal 'Ministries to Seamen' langs Amerika's Oostkust ga hebben, over hun wording en groei, moet ik hieraan denken. Twee dubbeltjes deden het ook hier.

Het eerste ging de sleuf in van een telefoon ergens aan het waterfront van Wilmington, North Carolina.

We waren met de Korendijk op reis naar Rotterdam en legden zaterdagsmiddags aan in de haven, tamelijk ver van de stad; in een rimboe. Wat verspreide huizen, enkele verlaten avenues, maar van de stad zelf niets te zien.

Er zou die dag niet gewerkt worden; op zondag evenmin.

Daar lagen we dus.

Er was geen verkeer. Alleen lange, lege kaden, een paar hoge loodswanden langszij met fel zonlicht er tegen. Vóór ons nog drie, vier andere schepen, een Japanees, een Joegoslaaf.... Na een middagwandeling verwonderden we ons hoe volkomen een stad zijn haven kan vergeten als er niet gewerkt wordt. Met de andere schepen vertegenwoordigden we toch zeker een 300 mensen, maar er was bushalte noch wegwijzer; zelfs geen mens, die je iets vragen kon. De verlatenheid was grijpbaar waar je maar keek.

Terug aan boord vroegen we de kapitein of we voor zondag een predikant met zijn vrouw voor de lunch mochten uitnodigen, zulks om wat contact met de stad en eventuele stedelijke activiteit. Met zijn volmacht gewapend ging het toen na de avondmaaltijd weer de valreep af; we doken in een telefooncel op de hoek van een der loodsen en bladerden daar in een gids. Onder "Churches" zagen we de St. Andrew Presbyterian Church, met Rev. Edw. Connette als predikant. Deze kerk kozen we om haar naam, Andreas, een van de twaalven. Zeeman van professie dus, en een kerk, naar zo iemand genoemd, wel, je kunt nooit weten. Zien of Ds. thuis is, al is het augustus en vakantie.

Toen ging dat eerste dubbeltje de gleuf in... een pijl in zijn eenvoudigheid.

En zie, dat kleine muntstuk heeft het gedáán.

Enthousiast over de onverwachte uitnodiging, naar een schip, een buitenlands nog wel, en dat voor een goede Hollandse maaltijd, nodigde hij ons direct tot wederdienst en bood me zijn kansel, gemeente, mannen- en vrouwenvereniging voor die zondagmorgen aan, zodat in enkele uren tijds de haven met zijn problemen, de zee en haar uitdaging, en de Bijbel met zijn profetieën over de kustlanden aan het woord konden komen.

Zo is daar de Ministry to Seamen in Wilmington, N.C. geboren.

Onder leiding van Rev. Connette werd de hand aan de ploeg geslagen, pers, kerkeraad en classis ingeschakeld, en nu, na twee jaar staat er in het havengebied een compleet uitgeruste trailer, bemand door vrijwilligers uit vele kerken, die er hun 'wachten' lopen,

(Vervolg op blz. 8)

NORTH AMERICAN SOCCER LEAGUE

ZATERDAGAVONDS 8 UUR

90 minuten directe reportage in kleuren

12 Juni Dallas in Toronto	24 Juli Montreal in Dallas
19 Juni Rochester in Montreal	31 Juli Toronto in Montreal
26 Juni Montreal in Toronto	7 Aug. New York in Toronto
10 Juli Toronto in Montreal	14 Aug. New York in Montreal
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AAN ONE "SUPER" CANADEZEN

(Canadian Scene) — Arthur R. M. Lower, die Canadese geschiedenis heeft onderwezen aan Queen's University (in Kingston, Ontario) hoeft geen verdere bewijzen af te leggen van zijn nationale loyaliteit. Zijn introductiebrieven zijn heel wat waardevoller dan die van de zg. super-Canadezen die het land doorgaan en de bevolking aanwakkeren tot een gevaarlijk, onrealistisch nationalisme. We doen er dan ook goed aan om aandacht te besteden aan de laatste regels in een artikel van zijn hand in de Winnipeg Free Press getiteld "We Must Seek Humbler Roles": "Wij Canadezen worstelen tegen sterke stromen en dat is goed. Wij hebben daarmee ook vaak succes. Het Canada van 1971 is niet hetzelfde chrysalides van 1901. We maken vorderingen. Wat we echter niet moeten vergeten is dat we tevreden moeten kunnen zijn met onze rechtmatige plaats in het leven. Wij maken de grote fout dat we ons opblazen als een kikker in de fabel tot een os of totdat wij barsten. Dat is de laatste jaren nog al eens gebeurd. Het zou helemaal geen kwaad doen als we wat lucht zouden laten ontsnappen..."

(The Ottawa Journal)

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne oongeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

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U kunt er zelfs op doorvliegen naar Londen of Parijs als U dat vooraf regelt!

Wanneer U hebt bepaald op welke dag U wilt vertrekken en hoe lang U weg wilt blijven, bel of bezoek dan Uw reisbureau of the KLM. U zult er verbaasd over zijn hoe weinig U betaalt voor een individuele reis.

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* Tarieven geldig op werkdagen. Voor vluchten op vrijdag, zaterdag of zondag, retour $32.— extra.
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HOLLANDSE DAG

Drayton - Moorefield

Op ZATERDAG 12 JUNI A.S. hopen we als oud-Hollanders weer samen te komen, nu in de ruime Drayton Arena.

U kunt luisteren naar Muziek, Zang en Voordrachten en naar Ds. Quartel van Listowel als spreker in de namiddag.

Kom dus 12 Juni naar Drayton!

Aanvang 10 uur. — Koffie vrij. — Neem uw eigen lunch mee.

De Commissie.

Het Christelijke Leven

(4)

Het bloed is in de eerste plaats voor God

Het Bloed bewerkt verzoening en staat in de eerste plaats in verband met onze staat voor God. Wij hebben vergeving nodig voor onze zonden om niet onder het oordeel te komen. En God vergeeft onze zonden, niet omdat Hij ze door de vingers ziet, maar omdat Hij het Bloed ziet. Het Bloed is niet in de eerste plaats voor ons, maar voor God. Als ik de waarde van het Blood wil leren kennen moet ik weten welke waarde God daaraan hecht, en Zijn waardering van het Bloed aanvaarden. Zo zal ik ontdekken welke waarde het heeft voor mij. Wanneer Zijn Heilige Geest mij laat zien hoe hoog God de waarde van het Bloed schat ondervind ik de heilzame werking ervan, en ga ik beseffen welk een onschatbare waarde het heeft voor mij. In het Oude en in het Nieuwe Testament wordt het woord 'bloed' meer dan hondermaal gebruikt in verband met verzoening, en steeds is het voor God.

In het Oude Testament wordt een dag genoemd die in nauw verband staat met het probleem van onze zonden: de Grote Verzoendag. De Heilige Geest maakt in de beschrijving van die dag het zondenvraagstuk duidelijk, In Lev. 16 lezen wij dat het bloed van het zondoffer op de Grote Verzoendag in het heilige der heiligen gebracht en daar zevenmaal gesprenkeld werd voor het aangezicht des Heren. Het zondoffer zelf was in het openbaar geofferd; iedereen had het kunnen zien. Maar de Here had gezegd dat alleen de Hogepriester de tabernakel zou binnengaan. Deze nam het bloed, ging het heilige der heiligen binnen, en sprenkelde het daar, om verzoening te doen, voor het aangezicht des Heren. Waarom? Omdat de hogepriester een type was van de Here Jezus in Zijn verzoeningswerk, Hebr. 9:11, 12. Daarom kon alleen de hogepriester dit werk doen, het heilige der heiligen betreden en daarbinnen die ene verhandeling verrichten: het bloed voor God's aangezicht brengen, het bloed dat God had aanvaard. Er werd in het heiligdom een overeenkomst gesloten tussen de hogepriester en God Zelf, onzichtbaar voor de mensen daarbuiten, aan wie het tengoede zou komen. Zo wilde de Here het. Het bloed is immers in de eerste plaats voor God.

Nog eerder, in Ex. 12:13, lezen wij hoe het bloed van het paaslam vergoten werd in Egypte, tot bevrijding van het volk Israel. Ook dit is een prachtig oud-testamentisch beeld van onze verlossing. Het bloed werd aan de bovendorpel en aan de beide deurposten gestreken, en het vlees van het lam werd in het huis gegeten. God zei: "Wanneer Ik het bloed zie, dan ga Ik voorbij." Het bloed was niet voor de mensen, maar voor God, want het was aan de bovendorpel en de deurposten, waar de aanzittenden in het huis het niet konden zien.

The blood is primarily for God

The Blood is for atonement and has to do first with our standing before God. We need forgiveness for the sins we have committed, lest we come under judgment; and they are forgiven, not because God overlooks what we have done but because He sees the Blood. The Blood is therefore not primarily for us but for God. If I want to understand the value of the Blood I must accept God's valuation of it, and if I do not know something of the value set upon the Blood by God I shall never know what its value is for me. It is only as the estimate that God puts upon the Blood of Christ is made known to me by His Holy Spirit that I come into the good of it myself and find how precious indeed the Blood is to me. But the first aspect of it is Godward. Throughout the Old and New Testaments the word 'blood' is used in connection with the idea of atonement, I think over a hundred times, and throughout it is something for God.

In the Old Testament calendar there is one day that has a great bearing on the matter of our sins, and that day is the Day of Atonement. Nothing explains this question of sins so clearly as the description of that day. In Lev. 16 we find that on the Day of Atonement the blood was taken from the sin offering and brought into the Most Holy Place, and there sprinkled before the Lord seven times. We must be very clear about this. On that day the sin offering was offered publicly in the court of the tabernacle. Everything was there in full view and could be seen by all. But the Lord commanded that no man should enter the tabernacle itself except the high priest. It was he alone who took the Blood and, going into the Most Holy Place, sprinkled it there to make atonement before the Lord. Why? Because the high priest was a type of the Lord Jesus in His redemptive work (Heb. 9:11, 12) and so, in figure, he was the one who did the work. None but he could even draw near to enter in. Moreover, connected with his going in there was but one act, namely, the presenting of the blood to God as something He had accepted, something in which He could find satisfaction. It was a transaction between the high priest and God in the Sanctuary, away from the eyes of the men who were to benefit by it. The Lord required that. The Blood is therefore, in the first place, not for ourselves but for Him.

Earlier even than this there is described in Ex. 12:13 the shedding of the blood of the passover lamb in Egypt for Israel's redemption. This is again, I think, one of the best types in the O.T. of our redemption. The blood was put on the lintel and on the door-posts, whereas the meat, the flesh of the lamb, was eaten inside the house; and God said: 'When I see the blood, I will pass over you'. Here we have another illustration of the fact that the blood was not meant to be presented to man but to God, for the blood was put on the lintel and on the door-posts, where those feasting inside the house would not see it.

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VERTREK IEDERE DONDERDAG MET EXTRA VLUCHTEN IN JULI EN AUGUSTUS VOOR 14, 18 EN 21 DAGEN

Volledig programma tot eind augustus is op aanvraag verkrijgbaar.

Geen charter. Geen lidmaatschap van club nodig.

29-45 daagse retours TORONTO—AMSTERDAM U.S. $318.00 tot eind Mei.

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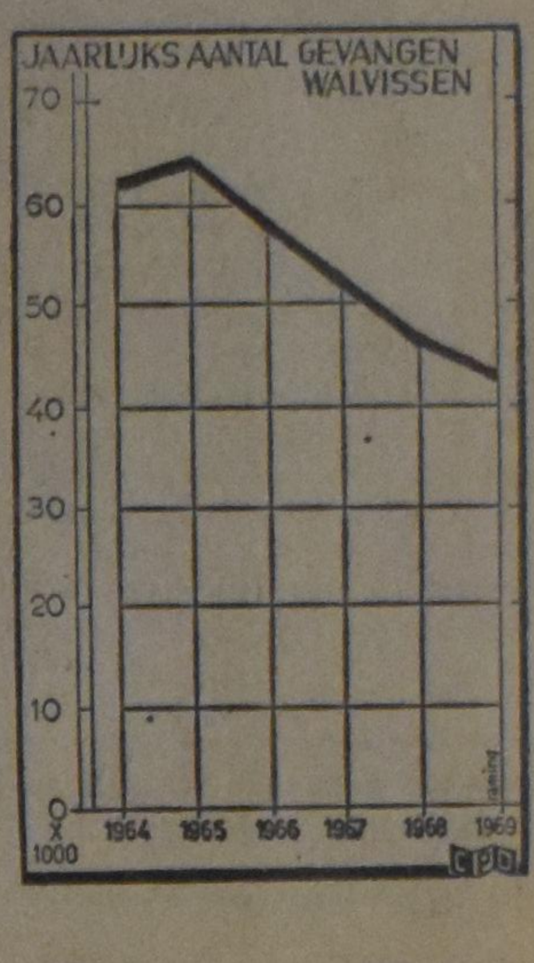
Walvissen sterven uit als we niet oppassen

Walvissen zijn een bedreigde soort. Door de grote jacht op deze dieren is hun aantal drastisch afgenomen. Van de grauwe walvis waren er ongeveer 100 jaar geleden nog circa 30.000 stuks, thans zijn het er nog maar ongeveer 6000, al hoopt men door beschermende maatregelen dit aantal te doen stijgen. Van de blauwe walvis waren er dertig jaar geleden nog circa 100.000 exemplaren, thans nog maar ongeveer duizend.

Volgens de Ver. Naties overschrijdt het vangaantal voor vier walvissoorten reeds de geboorteaanwas van deze walvissoorten. Er bestaan tal van beschermende voorschriften ten aanzien van de walvisjacht, maar de jacht op de walvis gaat met grote aantallen. Rond de zuidpool worden in een seizoen ongeveer 11.000 walvissen geslacht. Over heel de wereld worden er per seizoen thans ruim 46.000 van deze dieren geslacht. Ondanks alle beschermingsmaatregelen en voorschriften blijft de bescherming van de walvissoorten toch nog steeds onvoldoende, volgens de Ver. Naties.



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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(41)

Zo heeft Jilderd Hoeneveld, een rijk man, weer een doel in het leven.

In Drachten koopt hij meubels, eenvoudig maar sterk. Werkelijk, hij koopt ook een goed schilderij van Jan Planting om in de woonkamer te hangen.

Op het erf laat hij vijf grote kippenhokken bouwen. En in Duurswoude vindt hij Sjoukje Molenaar, zeventien jaar oud, bereid om 's morgens zijn eten te koken en het huis wat netjes te houden. Jilderd heeft het druk. Zijn ouders zien met gemengde gevoelens de activiteit van hun zoon aan. Maar vader kan er geheel in meegaan. De jongen moet wat omhanden hebben. Rijk, goed en best. Veel geld, een gemak, maar als je niets te doen hebt kom je om in de wereld. Moeder berust. Ze had er zich best in kunnen schikken als Jilderd wat bij hen was gebleven. Hij was immers verloren en gevonden. Men behoorde dan blijde te zijn. Ja enfin, blij zijn ze toch ook wel. Maar dat ze hem nu weer moet afstaan blijft voor Afke een bittere pil. En dan komt de morgen dat Jilderd vertrekt. Hij staat in de kamer, zijn motor voor het huis. "Nou vader en moeder, dan ga ik maar. En jullie moeten maar gauw eens komen."

Moeder drukt lang zijn hand. "Jilderd, het beste jongen," tranen rollen over haar wangen. Nee dan is vader er beter mee klaar. "Het beste er mee en 't is te hopen, dat die kippenbeweging daar wat gaan mag. Het zou mijn stiel niet zijn daar niet van. Maar elk zijn plezier. En je komt zeker wel gauw eens aanwaaien?"

En daar rijdt Jilderd het dorp uit. Naar De Bisschop, zijn nieuwe werkkring.

De nazomer zwaait met vurige schepter over de heide. Stil liggen de lanen, maar op de bouwlanden dragen de boeren met gejuich hun schoven in de schuren. Geel vlammen de roggevelden, donkergroen staan de dennebossen. Jilderd is bezig in de kippenhokken. Zijn Barnevelders doen het best. Dit leven bevalt hem. Zo lang hij maar tussen zijn kippen is, is hij een tevreden mens, maar als hij 's avonds in de kamer zit, wolken daar wel eens vreemde gedachten in zijn hoofd. 's Zondags rijdt hij met zijn motor naar een kerk. Naar Haulerwijk, naar Duurswoude of Drachten. Jilderd is een vrijbuiter, ook in het kerkgaan. Maar hij kan getroost worden door het Woord. Het Woord, dat hem vijftien jaar vergezelde op zijn woelige levensreis. Als er collectie is voor het één of andere goede doel is Jilderd in staat en genegen, een briefje van honderd te offeren. Daarvoor heeft hij tenslotte geld. Jilderd maakt de voerbakken schoon, giet schoon water in de drinkbakken. Af en toe kijkt hij naar buiten, waar de zon over het heideveld straalt.

"Baas, daar is een mijnheer." Het meisje Sjoukje staat in de deur van het hok.

"Een mijnheer? Wat moet die man?"

"Hij wilde u graag even spreken."

"Goed ik kom." Veel bezoek krijgt hij niet. Een reiziger in ochtendvoer of een agent van een levensverzekering, dat is het in de regel. Zal wel weer zo'n soort mens zijn. Jilderd slaat zijn kleren wat af en loopt naar huis. Sjoukje heeft de bezoeker al binnen gelaten.

Als Jilderd binnenkomt staat hij op. Hij is jong, slank en lang. Een bleek gezicht met donkere ogen. "Dag Hoeneveld, mag ik mij even voorstellen? Dominee Stoeker. Ik zag u in de kerk. Ik dacht zo, ik moet die man eens opzoeken."

Jilderd zit tegenover zijn bezoeker. Zo zo, een dominee. Het lijkt een aardige vent.

"Ja, ik kerk dan hier en dan daar eens," zegt Jilderd. "Ik heb daar zo geen vaste lijn in."

De dominee fronst de wenkbrauwen. "Toch is dat niet goed, vind ik. Kijk u eens, als u bij een kerk hoort, dan hoort u daar ook te kerken. Is u lid van de kerk?"

"Dooplid," zegt Jilderd. "Maar ik wist niet goed, waar ik hier bij hoorde. En zo is mijn attestatie nog niet gestuurd. Maar dat komt nog wel, dominee."

Dominee Stoeker kijkt zijn gastheer eens aan. Een half jaar staat hij in deze gemeente, zijn eerste. Veel mensenkennis heeft hij nog niet. "Heeft u altijd in Friesland gewoond, Hoeneveld?"

"Nee dominee, ik was een hele tijd in Amerika en in zeventien aan het front. Later in Noord-Canada als pelsdierjager en nu kippenboer."

Dominee kijkt in de donkere onrustige ogen. Zoveel mensenkennis heeft hij toch wel, dat hij begrijpt, dat deze man niet de vreedzame Friese kippenfokker is, die hij hier wel eens tegenkomt. Deze ogen spreken een andere taal. Zwaar valt hem soms zijn ambt. Als een last weegt het hem op de schouders. Zijn vrouw weet daarvan. En God.

"U heeft dus al heel wat beleefd," zegt hij.

Jilderd knikt. "Ja, nogal." Dan is het weer stil in de kamer, de klok tikt. Buiten op de weg kraken twee voeren rogge voorbij.

"Maar u heeft steun aan uw geloof. U waagt het met Jezus?" Dominee brengt de geloofsbelijdenis van zijn kerk tot de eenvoudigste grondslag terug.

"Ja, dominee, dat wel."

Dominee Stoeker begrijpt. Deze man heeft het hart niet op de tong. Maar hij wil geloven, dat hij een kind des Heren is.

"Wilt u een kop koffie, dominee? Wilt u roken?" Dominee bedankt.

Ze zitten nog even in de kamer, dan zegt dominee: "Willen wij bidden?"

Jilderd knikt. Hij vouwt de handen, sluit de ogen en dominee bidt. Wat kan men doen voor een eenzaam mens? Bidden toch zeker!

Dominee bidt. Jilderd bidt mee. Zijn leven rolt aan hem voorbij: "Neem deze mens, o God, in Uwe hoede," zegt dominee. "Ik ken hem niet, maar Gij kent hem wel. Schenk hem Uw genade, Uw troost en Uw liefde, om Jezus' wil. Amen."

Jilderd drukt de smalle, blanke hand stevig en lang, als dominee afscheid neemt. Hij kijkt hem na als hij over de rechte kale weg door de heide fietst. Dan gaat hij langzaam weer naar zijn kippen.

* * *

De regen ruist over de heide. De kimmen zitten potdicht. Wazige grijze wolkenslierten trekken laag over de aarde. De wind rukt met geweld uit het Zuid-Westen. Triest en verlaten liggen de heidepaden. Waar in de zomer de vrolijke stemmen van blijde vakantiegangers klinken, ruist nu de wind weeëmoedig door de dorre struiken. De herfst gaat door de bossen. Donker en dampig staan de dennebossen.

Jilderd zit in het kippenhok. Ook een kippenhok kan gezellig zijn. De regen slaat tegen de ruiten, maar binnen is het warm. Een dikke laag kaf ligt op de grond. Daar pikken en krabben de kippen in. De lamp brandt nog. Licht en warmte moeten de kippen hebben om veel eieren te leggen. Het is nog maar vier uur, maar de avond trekt reeds aan over deze eenzame contreien.

Jilderd zit op een kist en rookt een pijp. Hij denkt aan de hut in de verre streken van het grote Amerika. Daar zwierf hij rond, daar werd hij rijk. Er trekt een pijnlijke glimlach om zijn mond. Rijk. Kippenfokker op de heide. Met de buren gaat hij weinig om. Ze begrijpen hem niet en hij hen evenmin. Zijn ouders zijn hier een paar dagen geweest. Goed en best. Maar de oude mensen trokken toch graag weer naar hun dorp, waar ze thuis zijn. Zijn broers zijn eens wezen kijken. "Het was ons leven niet, hier," zeiden ze. "Nee, zo alleen. Waarom trouw je niet kerel? Is dit een leven? En dan heb je ook nog geld."

Jilderd wil het graag toegeven. Het is een wat vreemd leven voor een rijke man. En toch blijft hij hier. Hij voelt zich hier wel thuis. Wat moet hij anders gaan doen? Om een zaak te kopen of in de handel te gaan, daar is hij de man niet naar.

De lust om naar vreemde landen te trekken ontbreekt hem. Hij zag er genoeg van. Maar diep in zijn hart blijft toch de hunkering naar een ander leven. Diep in zijn hart is daar altijd nog de angst om zijn daad, zijn stelen en vluchten. Is het daarom niet, dat hij zich terugtrekt hier in deze verlaten wereld, ver van het drukke leven. Hij komt er in de regel niet toe om zover door te denken. De schuur van Bonne Bouwhuis, met de lichtsterren hoog in het dak, verschijnt hem in vele dromen. Toen had hij het nog niet gedaan.

Jilderd kijkt om. Er loopt iemand op het erf. Zeker een fouragehandelaar. Hij komt van zijn kist omhoog en stapt naar buiten. Op het erf staat een lange jonge vent, de kraag van zijn regenjas hoog opgezet.

"Middag, zwager."

"Zwager?" Jilderd weifelt even. Wie is deze vreemde ook weer? Dan weet hij het opeens: Haring Boot, de man van zijn zuster Metje.

(Wordt vervolgd)

RAPPORT UIT OTTAWA

Canada heeft geen officiele richtlijnen betreffende haar steden

Door Norman Campbell,

Parliamentary Press Gallery.

(Canadian Scene) — Het zijn de grote steden van Canada die het grootste deel der immigratie opvangen. Het zijn de steden, zowel de grote als de kleine, waar de verschillende etnische districten en groepen worden gevonden, hoewel er eveneens duizenden Canadezen van Europese afkomst op het platteland wonen. De alles overheersende problemen van alle regeringsniveaus in Canada van vandaag echter ontstaan in de steden en zijn een voortvloeisel van de onbeteugelde ontwikkeling van de afgelopen tien jaar.

De heer N. H. Lithwick, een professor in de economie aan de Carleton Universiteit komt in zijn rapport "Urban Canada: Problems and Prospects" tot de onomwonden slotsom dat er in Canada geen regeringsrichtlijnen bestaan betreffende de stedelijke belangen. De maatregelen, genomen door de federale regering, de provinciale regeringen en de stadsbesturen vormen met elkaar geen vaste richtlijn.

"De onverbiddelijke loop der gebeurtenissen leidende tot een voornamelijk stedelijke bevolking in Canada heeft lang niet de invloed op particulieren en regeerders gehad die van een dergelijk verschijnsel zou kunnen worden verwacht. Het kan zijn dat onze wetgevers nog steeds in sterke mate door agrarische tradities worden geleid of er kan een aantal andere factoren aan ten grondslag liggen. Hoe dan ook, de complicaties die het gevolg zijn van dichtbevolktheid heeft men nog niet onder de knie."

"Het feit dat wij thans een Canada hebben met dichtbevolkte grote steden en een erkenning van de kosten en vergoedingen op het gebied van maatschappelijke zorg, leiden er toe dat men zich gaat afvragen of wij de huidige rol van de regering, waarbij pas iets gebeurt als er iets misloopt, niet vervangen dient te worden door een creatief concept waarbij men problemen van te voren ziet en er iets aan doet en waarbij men helpt te komen tot een harmonieuze groei van de steden."

Professor Lithwick maakt zich zorgen, omdat hij geen gehoor vindt voor zijn overtuiging dat er een behoefte bestaat aan een dergelijke politiek. "Het belangrijkste is niet dat wij die politiek bepalen, maar dat wij eerst inzien dat een nieuwe politiek inderdaad nodig is."

Volgens dit rapport hebben wij dringend oplossingen nodig voor bepaalde problemen. Zonder nieuwe richtlijnen wordt het voor de stadsmensen steeds moeilijker. Bouwgrond wordt nu zo duur dat het straks alleen nog maar mogelijk zal zijn om in de binnensteden hoge flatgebouwen neer te zetten, vlak naast elkaar; gezinnen die in een vrij huis willen wonen zullen iedere dag uren moeten reizen naar hun werk; verkeersopstoppingen in de steden zullen steeds erger worden, vervuiling en herrie zullen ondraaglijk worden; hogere belastingen en duurdere grondprijzen vormen een eindeloze cirkel; bedrijven trekken naar de buitenwijken en de armen raken zonder werk met als gevolg dat de binnenstad minder en minder belasting ontvangt; buurten en gemeenschappen die volkomen stabiel waren zullen achteruit gaan; en de scheiding tussen economische groepen zal toenemen.

Dit onderwerp is een van de belangrijkste agendapunten van de constitutionele conferentie die in juni in Victoria wordt gehouden.

OUDE ROLLEN BIJ HEBRON GEVONDEN

Onlangs werden bij Hebron in het gedeelte van Jordanië dat door Israël is bezet, een aantal rollen gevonden. Deze zijn waarschijnlijk eeuwen ouder dan de rollen die in 1947 bij de Dode Zee werden ontdekt. Ze zijn geschreven in een volkomen onbekende taal, zodat men de geschriften nog niet heeft kunnen ontcijferen. Daardoor heeft men ook de waarde ervan nog niet kunnen bepalen.

De acht rollen werden, aldus het Jordaanse departement voor oudheden, door een Jordaniër voor dit departement verworven. Momenteel trachten dr William Brownley en dr George Mendenhall, beiden uit Amerika, de inhoud aan het licht te brengen. De onbekende taal bevat veertig lettertekens en is waarschijnlijk verwant aan de nog niet ontcijferde handschriften die indertijd op Kreta werden gevonden. De Dode Zee-rollen hebben veel informatie geleverd over de wijze van geestelijk leven van de joodse groepen die in de eerste eeuw bij de Dode Zee leefden. Hebron is een zeer oude stad. De aartsvader Abraham heeft er gewoond en de richter Jozua heeft de stad eens verbrand, nl. nadat hij de plaatselijke Koning Homan had verslagen. Hebron was later een van de zes vrijsteden. Ook koning David heeft er — vlak voor de verovering van Jeruzalem — gewoond. De stad was na de Babylonische ballingschap afwisselend in het bezit van de Joden en de Edomieten.

Uit: "Kerknieuws".

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PREMIEBOEKEN

voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.

Canada vraagt Uw medewerking voor de volkstelling op 1 juni

Een dezer dagen zult u een vragenlijst toegestuurd krijgen. Er zal u worden gevraagd deze lijst overeenkomstig de gegeven instructies in te vullen.

Het houden van een volkstelling is in ons land een gewoon verschijnsel. Het is de enige manier voor het verkrijgen van een juist beeld van Canada's bevolking.

Waarom zou u Canada bij die volkstelling helpen? Omdat een volkstelling iedereen helpt, uzelf inbegrepen. Als we het 'hoe, wat en waarom' van de Canadezen weten, waar ze wonen, de leeftijden van hun gezinsleden en in welk soort huizen ze wonen, dan kunnen al deze gegevens worden gebruikt om plannen te maken voor de toekomst. Uw toekomst.

Statistieken van volkstellingen worden door alle regeringen gebruikt bij het ontwerpen van onontbeerlijke openbare diensten en werken, zoals scholen, ziekenhuizen en wegen. En er wordt ook gebruik van gemaakt door het zaken- en industriële leven, vakbondsleiders, boeren en bemiddelingsbureaus op velerlei terreinen voor het aanbrengen van verbeteringen ten behoeve van de mensen, ongeacht waar zij wonen.

U behoeft zich niet bezorgd te maken over de geheimhouding van de door u verstrekte gegevens. Volgens de wet moeten alle inlichtingen betreffende een volkstelling strikt vertrouwelijk worden behandeld. Alle Dominion Bureaus of Statistics werken onder de eed van geheimhouding. De wet schrijft tevens voor dat bij een nationale volkstelling ieder inwoner van Canada moet worden geteld.

Gegevens uit individuele rapporten zullen aan niemand worden vrijgegeven, zelfs niet aan een ander departement van de regering.

Vul op het volkstellingformulier met een potlood heel zorgvuldig de juiste cirkels in. En bedenk daarbij dat alle vragen belangrijk zijn.

De vragenlijsten zijn in het Engels of Frans gesteld. Indien dit voor u problemen mocht scheppen, vraag dan een familielid of een betrouwbare vriend die beter met de taal op de hoogte is om u te helpen.

Als u tegelijk met het volkstellingformulier een gefrankeerde antwoord-enveloppe hebt ontvangen, vul dan de vragenlijst in en zend deze terug. Is er geen antwoord-enveloppe, doe dan de lijst niet op de post maar houd haar vast totdat ze door een van de medewerkers aan de volkstelling wordt opgehaald.

Door op 1 juni zorgvuldig uw formulier in te vullen 'helpt u ons mee u te helpen.'

1 juni. Volkstellingsdag. Tel uzelf ook mee

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Twee dubbeltjes deden het . . .

(Vervolg van pag. 5)

en alles met volle steun van het Havenbestuur. Een Seamen's Service Station, heel de dag open, waar . . . .

— lectuur in steeds meer talen gratis wordt uitgegeven, ook N.T. e.d.
— kaarten, folders en alle mogelijke inlichtingen verkrijgbaar zijn.
— fel oranje geverfde fietsen klaar staan voor zeevarenden, hun inkopen, sightseeing, etc.
— contact kan worden opgenomen met voetbalclubs, e.d. om vrije tijd sportief te besteden.
— transport naar en van kerk en desgewenst naar gastvrije gezinnen, "free for the asking".
— diverse predikanten op toerbeurt het scheepsbezoek ondernemen.

Als sluitstuk echter en ter volmaking van wat begonnen werd kon april l.l. een uit Brazilië teruggekeerd zendeling, Rev. Viser, die zijn Portugees, Spaans vlot spreekt, als volledig predikant tot de arbeid worden ingeleid om het alles te gaan behartigen.

Voortgekomen uit de kerken en door hen gedragen is er nu een geheel nieuwe parochie gevormd, die nl. van de zee; de grenzen ervan zijn afgebakend en het kan nu groeien tot een volledig stuk kerkewerk en evangelie-verkondiging op zee, in vele talen.

Dat dubbeltje, dat de gleuf inging, bleek niet ongezegend. Het was het eerste dat in die haven besteed werd.

Van zo'n gezegend dubbeltje weet je nooit hoe het rollen kan. Zie maar hoe het met het tweede verging.

Twee jaar achtereen hadden we Norfolk bezocht. Anders dan Wilmington was dit geen kleine industriestad maar een stad met uitgebreid haven-complex, waar o.a. Europa's kolen worden verscheept en de Virginia tabak. Vooral echter dankt Norfolk zijn naam aan de Amerikaanse Marine. Er leven hier 60.000 Marine-mensen en dan weten we het wel.

Het stadsbeeld wordt beheerst door het wit van uniformen. Men ziet ze overal, in de parken, koffiehuizen, bars, rond de dienstgebouwen en bij de haven. Er zijn verscheidene tehuizen voor varend personeel en zelfs een Navy-YMCA. Vloot predikanten en aalmoezeniers leven er ook, niet weinige.

Om kort te gaan, Norfolk is Marineplaats bij uitnemendheid en . . . wat moet dan de handels-Marine hier doen?

De mannen van de Lange Omvaart gingen dan ook zo volkomen schuil achter hun familie-leden in uniform, dat het de grootste moeite kostte duidelijk te maken wie we bedoelden. Men bleef maar spreken van service-boys, servicemen, etc. En dan was het constant: 'Daar wordt al zó veel voor gedaan.' Van de 5600 koopvaardijschepen met hun 200.000 mannen, die jaarlijks de poorten komen binnenvaren had men nooit gehoord of gedacht. Je ziet ze trouwens niet, aangezien ze altijd incognito de wal op gaan.

Er is wat rondgereden! Van kerk naar kerk, van predikant naar predikant en pastoor. En ook naar de Pers. Vriendelijkheid overal, maar voor de 'duif', die na lang verblijf op zee aan de wal wat rust zoekt voor het hol van haar voet, geen plaats. Totdat na veel bezoek her en der de moed begon te zakken en het me het derde jaar eigenlijk te veel werd er heen te gaan. Is het wel verantwoord om de kosten? "Vechten" tegen de Marine is vechten tegen de bierkaai. Die heeft de aandacht van de Staat, het geld van de States, heeft glans en gloed, eer en attentie in het oog van veel weldenkenden en het 'goud, dat op haar vederen zit' doet de betekenis van heel de Koopvaardij zo licht verbleken, hoewel ze er uit is voortgekomen, en als 'finishing touch' voor haar is bedoeld. (Ezechiel 27:10, 11)

Heeft het nog zin naar Norfolk te gaan?

We hebben het toch maar gedaan. Norfolk, waar de niet-Marineman No-folk is, geen volk, lùcht.

En weer werden kerken bezocht, contacten vernieuwd, enz. Waar kerktorens zijn, zijn er altijd, die er onder tronen. Ze begonnen me te herkennen en je zag ze denken: wat kunnen die buitenlandse zeelui, die onverstaanbaar spreken, voor de kerk ooit betekenen?

Het gaf ook dit keer niets.

Een 'Church-secretary' sprak me van een gemeentelid, die lectuur voor schepen verzamelde. Weer kreeg ik een papiertje met naam en nummer. 'k Draaide het een paar keer maar vergeefs. Enfin, het werd toch etenstijd, dan maar later.

Toen na een paar dagen, de dag van vertrek.

Het regende die dag en in miezerigheid werden de koffers ingepakt en de auto ingeladen. Na de hotelrekening betaald te hebben ging het de auto in. Droog, klaar! Klaar?? Nu ja, er is nog een nummer te bellen, maar wat geeft het eigenlijk. Nu, je moet het zelf weten, maar . . . !

Zo wipte ik de auto weer uit en de cel, vlak er naast, in.

Daar ging weer een dubbeltje de gleuf in, dit keer het laatste voor een laatst telefoongesprek. Om des gewetens wil.

En zie, wederom, ook dat dubbeltje deed het.

De bel ging over . . . .

Het was een Inspecteur van de Belastingen, niet te ver meer van zijn pensioen. Sinds de tijd, dat hij als douane-man schepen opging en de honger naar leeswerk had leren kennen, had hij tijdschriften verzameld en die de schepen op gebracht. Vijftien jaar lang was "er spijze uitgegaan van de eter en zoetigheid van de sterke".

Na een half uur kwam hij aangereden. Mr. Bill Keene Jr. Maar hij was Sr. Hij nam ons mee naar zijn huis, toonde in zijn garage de wanden, zwaar beladen met week- en maandbladen. Serveerde ons koffie, gastvrijheid en . . . enthousiasme. Dat was september 1967.

Het is nu mei 1971.

Vlak bij de haven staat een groot Herenhuis, gekocht, gerestaureerd en betaald tot de laatste cent: het International Seamen's House. Achter dat tehuis staat een veelheid van stads-kerken van allerlei gezindheid en een algemeen bestuur met 60 leden. En als Director Executive van de Norfolk Seamen's Friend Society staat, ondanks zijn pensioen en leeftijd, in volle activiteit, onze vriend Bill Keene, een geheel nieuwe loot aan oude stam.

Een tijd lang heeft hij zelf het scheepsbezoek en de zorg voor het tehuis op zijn schouders gedragen, maar sinds maart j.l. werd het gewaagd en wel in geloof: hoewel financieel alles nog niet voor elkaar was, werd tot volledige dienst als predikant op koopvaardij-schepen bevestigd the Rev. Clifford A. Olsen, Noor van afkomst en vlootpredikant van ervaring. Een tweede parochie, uitgehouwen uit het zo sterk Marine-gerichte gemeenschaps- en kerkelijk leven kwam tot stand. En dit in Norfolk, het 'Nieuwe Diep' van de USA, en het oorspronkelijke No-folk voor de Lange Omvaarder.

Het was een tweede dubbeltje dat het deed.

Waar het vandaan kwam? Uiteindelijk, na veel omzwerven, uit een of ander kerkezakje in Nederland, waarin men zijn bijdragen storten kon voor de Geestelijke Verzorging van de Koopvaardij, en waarover een zegen was afgebeden.

Je weet nooit hoe zo'n dubbeltje rollen kan!

J. Wristers,
New Orleans.

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ABORTION

Lately there appeared a few good articles in C.C. on abortion and birth control, especially the article by the Rev. Wildeboer. The same reasons which are brought up by defenders of abortion count also for defenders of family planning. Even among members of our Churches many such voices are heard in connection with birth control. It seems that even among christians, many feel that they can take things completely in their own hands. In preferring such an attitude, no doubt faith will sink to zero, and the influence of our people in the world accordingly. Therefore I am very grateful that there are still men in our denomination who dare to raise a voice of warning. May the Lord grant that we may listen to the voices of our prophets in our materialistic world, before it is too late!

Ref. to art. C.C. of April 15.

John Bosgra.

★

DUTCHMEN — WHAT TO DO WITH THEM?

William of Orange wrote a letter assuring the Frisian of his support. (See C.C. of April 22, 1971).

I remember a Dutchman visiting Friesland. When he walked down the village street, he suddenly stood still and asked: "What is going on with you Frisians?". He pointed to the many Dutch flags outnumbering the Frisian flag by twenty to one. The answer: "We love Orange".

It seems that history repeats itself.

The dull-faced Phillip of the year 1971 is not dead. Dutchmen stand straight in Courts. It has already been said: "Dutchmen, what to do with them?".

Let us not fail to follow the emaple of writing our letter of support and to share a moment of silence.

Rinze Bouwma.

Do yo know your onions?

by H. GEORGE FRANKS, M.B.E.

There is a popular saying in England which runs: "Know your onions." Actually it means that you should become fully acquainted with any subject which specially interests you, or that you are more or less of an expert on the subject.

Well, today I am going to show you that I at least know something about my onions, because actually onions are the topic of my talk.

Now I personally have often felt that the world is really divided into three categories of people: those who hate the very thought of onions, those who like them as long as they are mild, and those who want them as strong as possible, even to the very depths of garlic.

I belong to the middle group, but have often wondered why we do not know more about the onion's secrets. So recently I started to find out a little about them, and quickly found that there are real onion experts in Holland carrying out extensive and intensive research into how they get their smell and taste.

From the very beginning of my talks with these vegetable explorers I was assured that onions are one of the world's most important and popular products. There is scarcely a country in the world in which one or more of the 300 known varieties are not grown for human consumption, and the annual production is put at about 10 million tons.

The appreciation accorded to this vegetable seems to result not only from its powerful flavour but also from the fact that from ancient times it has played an important role as a remedy for various ailments.

In recent times the increasing popularity of prepared foods has produced the need for an onion flavour for such things as ready-to-serve or ready-to-cook meats, soups, sauces and garnishes, yet without the need to use onion in its physical form. To meet this need, the manufacturers of flavourings started to distil the dark brown essential oil from onions. A wide range of research projects was then initiated to discover the chemical composition of the flavour of raw onion and the real nature of its components.

The first success was booked in 1960, when it was demonstrated that the onion has eight compounds containing sulphur, while in 1967, only three years ago, another scientist showed that there were 17 different components in onion oil. Then in 1968 a Dutch research team developed the first practical method of synthetizing an important group of aromatic compounds it had discovered in the humble onion.

As a result of a far-reaching analytical research project which has been carried out in Holland in the past eighteen months, that original list of 17 flavour compounds has now been more than doubled, while simultaneously an insight has been gained into the laboratory development of the flavour of freshly-cut, raw, boiled and fried onions.

Of even greater importance, however, has been the discovery of a third group of sulphur compounds in the extract of freshly-cut onion, and by the use of special apparatus and an unconventional approach it is now being learned how to preserve the highly-prized freshness of the onion smell.

This complicated phase of the research, I might just mention, supplies, as the result of bombardment with high-energy electrons, a sort of finger-print of the onion pattern of composition, enabling the detection of the presence of as little as one ten-millionth of a milligram of a substance.

But the study is still only in its early stages, and the Dutch research experts told me that it does not mean that there can immediately be offered a flavour composition embodying all the flavour components of a raw onion. It will be some time before the results appear in the form of a commercial product, so that for the present we shall have to content ourselves with peeling the simple onion if we want to enjoy its unique flavour.

But it is something to know that these Dutch scientists, as we English say, really know their onions.

(Radio Nederland)

The evening of music, scheduled for May 29 in the Second Chr. Ref. Church of Toronto (Rexdale) has been postponed till June 12, 1971.

DATA CENTRE

May 26	Hollandse Dag in York Chr. Ref. Church. Spreker in de namiddag Rev. M. D. Geleynse of St. Catharines, Ont.
May 26	Organ Recital by John Vandertuin. All Saints Anglican Church, Toronto, Ont.
May 29	Reunion (1959-66 graduates) in Rexdale's Timothy Christian School. 8:00 p.m.
May 29	Tulip Festival Rally, Ottawa, Ont.
May 31	Organ Recital by John Vandertuin. Central United Church, Brandon, Man.
June 2	Organ Recital by John Vandertuin, Knox United Church, Winnipeg, Man.
June 12	Holland March — Bazaar and used furniture sale in Wm. Horlings and Sons' storage. 3.00 P.M. to 9.00 P.M.
June 12	Hollandse Dag. Drayton-Moorefield in Drayton Arena. 10 a.m.
June 12	Concert under direction of Mr. W. Hoekstra and Mrs. H. Van Meggelen. Second Chr. Ref. Church, Rexdale. 8 p.m.
June 18-20	Inspirational Meetings will be held at the Guelph Reformed Church, 79 Speedvale Ave. Guest speaker: Rev. Jacob Prins, former R.C.A. minister of evangelism. Special music. Fri. 8 p.m. Sunday 10.30 a.m. & 7.30 p.m. Youth night: Sat. 8 p.m. Everyone welcome.
July 5-30	Summer Program in Christian Education 1971. Toronto Chr. High School, Woodbridge, Ont.
July 5-Aug. 6	Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.

REV. RICHARD WURMBRAND'S SPEAKING TOUR IN ONTARIO

(All meetings start at 8 p.m.)

May 27	Hamilton, Ont. Central Presbyterian Church, Caroline & Charlton St.
May 29	St. Catharines, Ont. Mennonite Brethren Church, Scott Street.
May 31	Wellandport, Ont. Riverside Chr. Ref. Church.
June 3	Woodstock, Ont. Woodstock Collegiate Institute Auditorium.
June 4	Newmarket, Ont. Huron Heights Secondary School

FAITH

When the waves have washed away
That which was built upon the sand,
My house, bearing the marks of sudden floods
And fierce destructive storms, shall stand.

It shall be a memorial
To that which is forever sure;
God's everlasting faithfulness.
I trust in Him; I shall endure.

Dee Broer

— KOOPT BIJ ONZE ADVERTEERDERS —

TWINTIGJARIG JUBILEUM — Op 16 april was het 20 jaar geleden dat Canadian Scene haar eerste editie verstuurde. Ter gelegenheid van dit jubileum ziet U hier (van links naar rechts) mevr. B. B. Osler, presidente van Canadian Scene, Dr. Joseph Kirschbaum, ere-voorzitter van de Ethnic Press Association of Ontario, Hon. John Yaremko, Provincial Secretary and Minister of Citizenship, en mevr. Douglas Jennings, vice-presidente van Canadian Scene.

POTLUCK SUPPER

An atmosphere of gentleness enveloped us as we entered the Fellowship Hall. It was as if we were immensely glad to see each other again, even though it was only a few days ago that we were together.

Martha's daughters had been busy since early morning and now their smiling faces had success written all over them.

The tables, covered with white cloth, stood serene and chaste; the dishes gleaming cool white and blue, row upon row, as porcelain soldiers ready for battle. Here and there a bunch of yellow daffodils stood sedate and innocent.

Yellow stimulates the mind and I trusted it would do just that, but not overly much since eating and serious conversation are not always compatible.

Upon inquiry, our vigorous friends across the table assured us that, considering their age and condition, they felt reasonably well and looked forward with great expectation to the dinner about to commence. Then the Minister arose and thumped the table. Everyone sat in attentive silence as Scripture was read and a blessing asked upon this evening of Christian fellowship.

Suddenly organized bedlam broke loose and soon subsided to a steady even hum and cutlery tinkling against earthen-ware wishes indicated the battle was on but the outcome never in doubt.

There was great wisdom in the suggestion that we should sing after such a fine meal. Although some said they wanted to sleep, the singers won out. If more would sing after eating we could throw away all our pills and doctors would be haunting the Unemployment Offices throughout the land for financial assistance.

To put all frivolity aside, but not our lightheartedness, we find it a great joy to have dinner together, just a little dampened by the thought that so many of our fellow Christians are not in a position to come even remotely to such affluency. I believe most of us will do just a little more to help when called upon to do so.

Having dinner together seems to remove silly little petty grievances or grudges we may nurture in our own private little gardens of evil growth and we become aware of greater fondness for one another.

There was a little boy once who did not come home for dinner at the usual time. The darkness had already set in and his father became worried and went outside to search for him.

"What are you doing here, lad, all by yourself in the back of the garden?" he asked when he had found his son.

"Oh, hello dad. I tried to count the stars, but the more I look the more I see."

Let us count the blessings we find within the Church and pray to God for light and wisdom so we may draw others into this fellowship.

Ray Koning.

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Edson—CJYR	10:00 a.m.	970
Lethbridge—CHEC	8:30 p.m.	1090
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Peace River—CKYL	7:00 p.m.	610

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Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
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Owen Snd.—CFOS	6:00 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
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Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	2:00 p.m.	1240
Thunder Bay—CJLX	9:30 a.m.	800
Toronto—CKEY	8:30 a.m.	590

PRINCE EDWARD ISLAND

Charlottetown—CFCY	12:30 p.m.	630

QUEBEC

Montreal (Verdun)—CKVL	8:30 a.m.	850

SASKATCHEWAN

Prince Albert CKBI	3:00 p.m.	900
Regina—CJME	9:00 a.m.	1300

THE WORLD AROUND US

Czechoslovakia

Perhaps it is too early to revisit Czechoslovakia to determine all the changes that have been made since the 'friendly allies' invaded the country almost three years ago. The budding political freedom which for eight months had shown such promise is gone; Alexander Dubcek has been pushed into obscurity, not to say oblivion, and the party has been purged of all its progressive members. Excommunications from the party have hit all social groups: former ministers, members of parliament, members of the Supreme Court, trade union leaders, university professors, performing artists and popular athletes. Party membership has been reduced to almost half of what it was during the Dubcek era (then about 1,675,000 members). Gustav Husak, who stepped into Dubcek's shoes has the situation well under control, thanks to the backing of the Soviet troops who seem to be on an indefenite stay and show no sign of leaving.

There is no doubt that the resovietization has been successful. All those who had shown 'liberalization tendencies' during Dubcek's regime have been forced to sign public repudiations or have lost their jobs. All clubs and organizations which had been in favour of the reforms have been closed down or have been so drastically changed by new directives or new leadership that nothing remains of the original structure or purpose. New textbooks have been introduced in all schools, universities and institutions of learning to present the 'true picture' of the events of 1968 and the perdiod before. The new Miniser of Culture decides which books, films or other art forms are permissible and which are 'harmful to the nation'. The economy is once more centrally directed and all incipient market-orientated programs initiated under Dubcek have come to an end.

The Soviet Union has tried very hard to make the invasion look legal over the past three years. At first they gave out that they had been 'invited' into Czecheslovakia, but when no senior Czech party and government man could be found who would publicly endorse this view, it was scrapped in favour of a doctrine wherein the Soviet Union had the right to invade any of its satellites if they left the Marxist-Leninist path. But this doctrine was not accepted by a number of communist nations, and the Soviet Union was forced, once again, to return to its story of the 'invitation'. It took a long time, but slowly, little by little, Husak in public announcements, edged closer to the Soviet viewpoint. Last December, at a meeting of the party's Central Committee he officially endorsed a long resolution which unequivocally stated that "thousands of the party's rank and file invited the Soviet forces to enter Czechoslovakia in August, 1968."

For the common man the new regime has brought a number of new hardships. He is now living under an occupation for which no time limit has been set. He is again deprived of the right to travel abroad. In his dealings with local authorities in such matters as employment, housing, health and school affairs, he is exposed to the arbitrary moods of the new party bosses. Former regimes could at least claim that their officials spoke for the Communist party's rank and file. This no longer is the case; the present administration was recruited by Moscow's agents from the pathological dregs of the nation. During the 20 years of Communist rule which followed the take-over in 1948, some well qualified specialists moved into responsible administrative posts. Besides the new party apparachniks, no such specialists are in sight today.

In spite of the failure of the Dubcek period, certain positive values for the common man have come about. For the first time in 30 years the people have learned to talk instead of whisper. While talking to each other they found to their surprise that, whether they were party members or not, they were thinking the same way about most of the national issues. If before the invasion there was still some distrust between party members and non-members, it disappeared completely after the invasion. The dividing line between those who are trusted and those who are not has now all the way to the party's new leadership. The informers are now easily identified, and this keeps the channels of communication open to a much greater extent than they were during the 1950's and 1960's. There is a common pride in the history of their nation and especially in the chapter that has just been closed by the armed forces of the Soviet Union. The people are proud of the leaders who played such a significant role in the eight month modernization period. Men like Dubcek, Smrkovsky, Kriegel or, among the writers, Vaculik, Havel, Goldstucker and many others gave them shining examples of personal courage.

There still remains the question of why the Soviet Union invaded Czechoslovakia. Although it is true that Dubcek introduced many reforms in a very short period of time, these reforms were really no different from what others had implemented over the years. Under the Gomulka regime, Poland had already decollectivized her agriculture, broadened her cultural and trade contacts with Western countries, and received dollar loans and most-favoured-nation treatment in trade from the United States. Rumania had repeatedly disobeyed suggestions from the Moscow-dominated COMECON both in her domestic and foreign policy. Hungary had readmitted private foreign capital into her industrial enterprises and has granted these enterprises many liberal concessions in their management. Artists, writers, students and other professionals in all the East European countries have regained much of their freedom of expression, although it had been kept under a kind of hot-house control. In the early 1960's, the Soviet Union itself spearheaded attempts to rejuvenate the over-centralized socialist economies by granting more independence and responsibility to managers of industrial enterprises.

In Czechoslovakia all these developments were delayed by the repressive rule of the Stalinist Novotny clique. So when Dubcek came to power, there was a great deal of catching up to do and the speed of the liberalization no doubt caused anxieties in the Soviet Union. But it was not till the complete removal of censorship in 1968 that the Soviet Union really began to get worried. Pressure on Dubcek brought a few concessions; most notably he rejected the demand for the reactivation of the old Social Democratic Workers party because he remembered the Soviet unorthodox contention that only the Communist party could truly represent the workers' interest. But there was one thing which Dubcek refused to reject, and this might well have been the reason for the Soviet intervention. Dubcek agreed that there should be a restoration of a multiparty political system. He felt that the communist party could easily remain the dominant one in the nation and that there was no problem in a non-communist takeover. But the party bosses in Moscow were not so naive; they did not even want to take the risk of such a thing being introduced, so they decided to use force when Dubcek could not be dissuaded from his plan.

The result is now history, and Czechoslavakia is now paying the price for its obstinacy. Yet there is hope that the general liberalization which is taking place in the communist countries will eventually make life easier in the nation. If this happens, the future leaders will have to remember that the Soviet Union will allow a number of changes, but certain ideas they will not accept. For the foreseeable future there seems no other course for East European nations but to abide by the view from Moscow.

J. J. Bout.

Let's Play Chess

Editor: Charlie Hess

THE MARCH LADDER

Names	Problems & Points 436	437	438	439	Sub-Total	Previous Total	TOTAL
	4	2	3	2	11		
G. Vanden Berg (II), N. Burnaby, B.C.	3	2	3	2	10	87	97 Winner
A. Renema (II), Duncan, B.C.	2	2	0	2	6	77	83
T. Palmer (III), Wayne, N.J., U.S.A.	2	2	—	0	4	74	78
S. J. Prinsenberg (II), Vancouver, B.C.	3	2	3	2	10	48	58
G. C. Lok, Vancouver, B.C.	2	2	0	2	6	49	55
A. Bruinsma (II), Chatham, Ont.	3	2	3	2	10	40	50
B. Kobes (II), London, Ont.	3	2	3	2	10	35	45
F. Reinink (II), Walton, Ont.	3	1	1	2	7	28	35
P. J. Pols, Pickering, Ont.	3	2	3	2	10	19	29
W. H. VandenBorn, Edmonton, Alta.	3	2	0	2	7	20	27
A. Schuitema, Barrie, Ont.	3	1	—	1	5	18	23
B. Dikland (I), Brockville, Ont.	3	2	0	2	7	13	20
J. VanderWekken, Clive, Alta.	2	2	—	2	6	12	18
H. R. Los (I), Windsor, Ont.	2	2	0	2	6	8	14
W. Triemstra, Ottawa, Ont.	2	2	0	2	6	6	12

REMARKS

Let me start with extending our congratulations to Mr. Vanden-Berg, who reached the top for the 3rd time. The number of veterans is rapidly growing in our contest. This time nobody scored maximum, which is a clear proof that the contest is not easy. I am going to keep it at that level, for otherwise the whole thing would become dull and competition would be worthless. A total of 110 points out of 165 is still a good pass. Nr. 436 caused the biggest loss. Two people didn't solve the March solutions. Now we need 5 others if we want to hit the 20 mark in participants. Keep it up, men, and enjoy the game!

World of Young Writers

Children's Writing Contest

(Continued)

Leonard

"Leonard's coming!" Yes, Leonard was coming. I suppose you would like to know who this Leonard is? To me he's the cutest, smartest, funniest baby in the world. He's also my nephew. He is one year and four month old. Whenever he comes to visit us with his mother, my sister, and his father, our whole family looks forward to his coming.

Whenever Leonard wants out of his playpen (cage according to him) he forces crying. He could easily fool me but his mother won't be fooled.

If he sees a dog or picture of a dog he cries, "woof woof". He will also say it when someone questions, "What does the doggy say, Leonard?" When asked, "What does the cat say?" he'll answer with "me ome", which means "meow, meow". Also he'll answer, "What does the ducky say?" with a "gak gak" which represents the sound, "quack quack". I think he likes dogs best of all.

One of the funniest things I think is when he sees himself in the mirror. His whole face lights up and he jumps up and down excitedly, yelling "baby baby". Trying to get around the mirror to find the other baby to play with he never catches on that it was himself he saw.

Like most children he detests going to bed. He will cry but soon stop and amuse himself before falling alseep. One way of doing this is yelling at the top of his own voice. At first I was positive he was crying but no, he was just yelling for the fun of it.

The thing that frustrates my sister most is when he'll sit on the pottie for half an hour, then half a second later when he's in his playpen he'll wet his pants.

His favourite show must be the Banana Splits since he loves singing "la la la". I am sure his favourite sport is jumping. Once he jumped right out of his crib!! Luckily my sister caught him. There are cushions all around his crib now. One night he was put to bed and the next minute he was walking into the living room. Puzzledly my sister walked into the bedroom. He had jumped so hard the bottom of the crib had slid and fell through!!

To others he might be a normal baby, no better, no worse than others, but to me he tops them all.

Diane Freuws, 13
Wiarton, Ont.

★

Prayer of an Unbeliever

When the lightning and thunder,
Rip the clouds asunder,
Lord, wilt thou be near?

When the seacaps are whitened,
And for our lives we're frightened,
Lord, wilt thou be near?

Lord, if thou be near,
Help us when we fear!

Bonnie Bosch, 11
Ingleside, Ont.

My Mouse's Life

I saw a big fat mouse,
crossing the floor,
and then it did scamper
right out of the door.

It ran to my mother
and gave a small squeak,
and so my poor mother
did nothing but shriek.

She shrieked very loudly
so we could all hear.
And then the big mouse
Blinked back a small tear.

The cat had just seen him
and took a big leap.
And then the poor mousie
was just a small heap.

Grace Van Niejenhuis, 13
Orono, Ont.

★

The Canadian Sandwich Bomb

Canada was at war with Russia, but since Russia was a stronger nation, it seemed hopeless for Canada. Fortunately an answer was found in the sandwich bomb.

These bombs were made in factories by women. One group would butter the bread. The next group would either put ham, cheese, or jam on them, while another group would put buttered slices of bread on top of that. They would not be wrapped but carefully tied together with thin string, ten in each "bomb".

They would now be loaded in the brightly colored jets of the R.C.A. They were to fly over Russia at a very low altitude. When the people looked up at the yellow and orange jets, their mouths dropped with surprise. That's when the sandwich bomb took effect. They would be dropped and would land in the people's mouths, giving them indigestion. This would make Russia weak for the coming invasion.

After weeks of this warfare, Russia threatened Canada with the mighty atom bomb. But then Canada threatened Russia with the new double-decker-sandwich bomb. Their bomb was soon forgotten.

Finally the horror-stricken Russians came up with a plan. Their airforce would start dropping bottles of Bromo-seltzer, Tums and every available thing which could help relieve indigestion, but it was already too late. The Canadian forces had already taken charge of Russia, but it would never have been possible if it were not for the Canadian Sandwich Bomb.

Martin VanderGeest, 12
St. Thomas, Ont.

The Stallion

On a hilltop straight and tall
Stands the biggest horse of all.

Bright white and gold
Muscles rippling and bold.

Mane and tail flying high
Soft pink nose, clean and dry.

His hooves flashing in the sun
Running with the wind sounds like fun.

His ears like tiny mountains stand
His name remains: "The Golden Strand".

Sandra Beintema, 12
Laurel, Ont.

Boy Finds Treasure

"Nothing exciting ever happens," said Peter, as he sprinkled some potato dust on a plant. "I wish these bugs wouldn't harm those leaves. It would give me more time."

Peter finished the last potato plant and quickly ran inside. He ate his lunch and scrambled outside into the garden to weed.

As he was digging he felt something hard. "Oh!" thought Peter, "it is only a rock." "No," said Peter, "I think it is something wooden and big."

Peter scrambled to his feet and scurried over to get his spade. He quickly dug out the wooden thing. "Wow!!" yelled Peter, "a treasure."

He slipped into the house to get his father. "Fiddling Fiddlers!" said his father, "Let's open the chest."

When they opened the box there were many gold coins. The news spread all over town and soon there were over 200 people.

By that time the Mayor was there and he congratulated Peter.

That night after the crowd had left, Peter's Dad told him that he would get him a college education. After his dad had left him he drifted off to sleep.

Next morning, when Peter was eating breakfast, his dad said, "Look at the paper, son."

There is was in the headlines "BOY FINDS TREASURE".

When breakfast was over Peter went outside. He smiled and said, "Well, something did happen."

After that Peter was happy almost all the time.

John Eisen Jr., 11
Renfrew, Ontario.

★

Skippy the Troublemaker

Skippy was a dog who made lots of trouble for the farm of the Jacksons. Tom, the owner of the dog, was very nice but he spoiled him too much. Every time he would knock a pail of apples over he would just say, "That's o.k., you tried." Mrs. Jackson was mad about that.

It was a spring day and cows were grazing in the pasture. The horse called Jinks was in a higher field chewing grass. Skippy hopped out of his dog house towards Jinks. Skippy saw Tom ride Jinks before, why couldn't he have a turn? He climbed through the fence. Then with a jump he was on Jink's back. Jinks lifted her head in panic and neighed so loud that Tom's mom had to come outside. The next thing that happened was Skippy's being thrown in the air. He hit the barn door. Jinks stampeded into Skippy and kicked Skippy with her hind legs. Skippy ran, tail in between his legs, into the barn. Mrs. Jackson was laughing. She went up to Jinks and said, "I think he learned his lesson."

Rozanne Vlasblom, 10
Sarnia, Ont.

My Grandpa's Hands

My grandfather's hands are as old as can be,
All withered but gentle as he drinks his tea.
He makes clocks with them, one finger lost,
But he does his job well before the first frost.

His hands grip the steering wheel
On his way to work,
He stops for a pile-up,
Caused by a jerk!

We bought him a Bible,
A bird book too,
You see, he's always busy reading;
I like my grandpa, don't you?

Nancy Tamminga, 10
Dearborn, Michigan.

God Made the Stars

God made the stars to shine in the night.

To give us just a little light.

But every star is so beautiful.

No one could make anything as nice.

God is good to his people on earth.

Diane Van Faassen, 9
Thunder Bay, Ont.

★

How Debbie Spent Her Holidays

There was a family which was very unusual. There was a husband and a wife. Then there was Debbie. There were the twins, Bob and Bill, they were nine. Last of all there was Lisa. Debbie the oldest had a boyfriend who was very different. Sometimes when he took Debbie out he would wear one red sock and one blue sock. Even though Debbie still liked him. His name was Ron. Lisa who was 5 hated boys, but she liked Ron. She kept her room very neat. It was hardly ever messy. One thing Lisa hated when her brothers called her a kindergarten baby. The twins were very rough. They were always fighting. One day the mother and father got two tickets to go to Florida for 4 weeks. They asked Debbie if she would babysit the kids. She really didn't want to but she didn't want to disappoint her so she said she would. They left to Florida the first day of the summer holidays. It was very boring the first day. Each of the twins had a friend over. They were wrestling in the living-room. Then all of a sudden the new lamp that mom just bought crashed. Then she sent the boys to their bedroom and she sent their friends home. The boys climbed out of the window. Debbie started to vacuum sweep. Then she made supper. After an hour she went to let the twins out of the bedroom. "Okay," she said. Those rotten boys, she found out, had climbed out of the window. Then Lisa came home crying, "I fell in the mud". Then she asked Lisa if she saw the boys. Lisa said she had seen them and that they were heading for the store. They didn't come back for a long time so Debbie and Lisa started supper without them. When they had finished, Bob and Bill walked in. They ended up doing the dishes. Ding-a-ling went the phone. It was Ron. He asked if Debbie could go to the show. She said she couldn't. Then she asked him if he would come over next week for supper. He said he could. Debbie said to herself probably he will wear a bib when he eats. Debbie thought, I will try not to laugh if he does, because I know he is very shy. After a week passed by Ron came over. Debbie was right. He wore a bib to dinner. She was glad the kids had gone to the show. The next day it was just lucky she didn't invite Ron over again because she burned the food. After another week the house was a mess. She hadn't cleaned for almost 2 weeks now. She thought that it was so long. Now there was only one week more. This last week Lisa broke an expensive lamp. Bill fell in a puddle. Bob ripped his best clothes. Finally the week was over. Then there was a telephone call. It was Dad. He said, "Debbie, we are staying here for the rest of the holidays. Will you babysit?" Debbie put down the phone and said, "OH NO".

Sylvia Hoekstra, 10
Whitby, Ontario.

A Trip to Grandma!

Many people were waiting at the Pittsburgh train station. So was the Brown family. Mr. and Mrs. Brown, with their twins, Maria and Mark, were on their way to Los Angeles to visit the twin's grandma. Maria and Mark were very very excited because it was their first visit with their grandma. She had sent them Christmas and birthday presents and they were always nice.

Grandpa passed away four years ago and every Easter the Brown family sent flowers to grandma to lay at his grave.

After a long wait the train finally arrived. Everyone, including the Brown family, tried to get on as fast as possible. They showed the conductor their tickets and took their seats.

As the twins looked around they saw a little boy sitting all by himself across the aisle. He was silently reading a book.

"Hello, who are you," asked Mark. The boy looked up in surprise but didn't answer. "I am Mark Brown and these are my parents and my twin sister, Maria," Mark said as he pointed to them. The boy smiled. "Are you alone?" asked Maria. The boy nodded his head. "Where are you going?" asked Mr. Brown. The boy didn't answer. Mr. Brown repeated, "Where are you going?" The boy looked at him but still didn't answer.

The Maria saw a little tag on the boy's jacket. It said, "This is Jerry. He is going to Los Angeles to see his father. He will not speak to you because he is a mute. Please help him to get to his father."

Maria told the rest of the family her discovery. "What's a mute?" she asked. "A mute is someone who can't talk," explained Mrs. Brown.

"Is your name Jerry?" asked Mrs. Brown. The boy nodded his head. "Do you know where your father is?" asked Mark. The boy nodded his head again. Mrs. Brown took a pad and pen from her purse. "Where is he?" she asked as she handed Jerry the pad and pen. The boy wrote, My mother is in Chicago. My father is on a business trip and is staying with friends at 4936 Main Street, Los Angeles. He is staying for two months and I am supposed to stay with him.

"We came from Pittsburgh," Maria told Jerry. "Where does Grandma live?" Maria asked Mark. "She lives at 4939 Main Street. "That means we can play together," said Mark, looking very surprised. "We can also meet your father," said Mr. Brown.

The Brown twins were very excited and when the train pulled into the station everyone, including the Brown family and Jerry, tried to get off fast because the train had to leave for another place. The Browns and Jerry took a bus to Main Street.

The Browns met Jerry's father and Jerry's father met the twins' grandma.

The twins and Jerry had great fun and went around most of Los Angeles.

Soon it was time for the Browns to go back to Pittsburgh, but Jerry had to stay another month. They gave each other their addresses, so they could write letters.

And so ended the Browns' wonderful trip to Grandma.

Darlene Snaterse, 9
Edmonton, Alberta.

A Snowflake

Once there was a snowflake. His name was Albert.

He was a very little snowflake.

One day three other snowflakes came. They were nice, but Albert was nicer. One day there was a snow storm. And all the other snowflakes came down. Albert came down too. But little Albert was pushed away.

Jacqueline Van Faassen, 7
Thunder Bay, Ont.

★

Sing a Song

It is snowing
and
blowing.

The birds fly
in the sky.
In the fall
the birds say goodbye . . .

When I'm mad
I'm sad
and my dad is bad.
I make myself sing a song,
and then it will not be long
and then I'm glad.

I make myself
into an elf.
When I'm an elf, I'll jump around
in the grass all the time.
And then I feel fine.

Esther Joy Velthoen, 6
Renfrew, Ontario.

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poetry
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essays
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short stories
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drama
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Editor:
COR W. BARENDRECHT

•

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Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

•

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For complete information about the winners in our Children's Writing Contest please see the WYW-page in Calvinist-Contact of May 13th.

All the work published on this page are winning entries. Other entries will be considered for publication in the future.

Congratulations! And thanks for joining the contest.

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TIMOTHY DAVID

born on May 5, 1971.

Harry & Jenny van Belle, Alicia and Terry.

Noordhollandskanaaldijk 114, Buiksloot, Amsterdam.

With much joy and gratefulness to our God we announce the birth of our daughter

JULIE LYNN

on Saturday, May 8, 1971.

John & Mary De Weerd.

R.R. # 2, Alma, Ontario.

Mr. and Mrs. E. Huizinga of Brampton, Ont. are pleased to announce the forthcoming marriage of their daughter

ANNE
to
GARY OOSTERHUIS

son of Mr. and Mrs. S. Oosterhuis, Holland Marsh, Ont.

The wedding will take place on May 28, 1971 in the Second Chr. Ref. Church, Steeles Ave., Brampton. Rev. Chas. T. Fennema officiating.

Mr. & Mrs. M. Thalen of Woodstock, Ont. are pleased to announce the forthcoming marriage of their oldest daughter

KATHY
to
Mr. MARTIN BENJAMINS

oldest son of Mr. & Mrs. A. Benjamins of Embro, Ont.

The Lord willing, the wedding will take place on May 28, 1971 in the First Christian Reformed Church of Woodstock.

Rev. A. P. Geisterfer officiating.

Future address:
R.R. # 3, Woodstock.

Bij dezen zeggen wij allen hartelijk dank, die ons op enigerlei wijze hun deelneming hebben betoond, in onze droeve en blijde dagen.

Fam. B. Altena.

R.R. 2, Mt. Hope, Ont.

Hartelijk dank voor het vele meeleven ondervonden bij ons 35-jarig huwelijksfeest.

Mr. & Mrs. J. VanderVeen.

Brampton, Ont.

Heel hartelijk dank voor de grote belangstelling die wij 13 mei mochten ontvangen op ons 50-jarig huwelijksfeest. 't Was een onvergetelijke dag en we zijn de Here dankbaar voor Zijn rijke zegeningen.

Johannes Deelstra.
Sietske Deelstra—Zijlstra.

15 Mei 1971.

Wyoming, Ontario.

Lange deze weg bedanken wij allen voor de vele blijken van belangstelling, ondervonden bij ons 50-jarig huwelijksfeest.

Mr. & Mrs. Steven Koelewijn.

131 Cedar Street,
Galt, Ontario.

Langs deze weg willen wij allen hartelijk danken voor de belangstelling en de vele kaarten die wij mochten ontvangen bij ons 35-jarig huwelijksfeest.

Mr. and Mrs. N. Vreugdenhil.

38 Buckingham St.,
Brantford, Ont.

Wapenveld 1921 — Edmonton 1971

On June 2, 1971, the Lord willing, we hope to celebrate with our parents, grand- and greatgrandparents

BEREND VAN DIJK
and
HENDRIKJE VAN DYK (JONKER)

their 50th wedding anniversary.

That the Lord may continue to bless them richly, is the prayer of their thankful children, grandchildren, and greatgrandchildren,

Bessel and Dina Van Dyk, Carrot Creek, Alberta.
Reintje and Geerhard Olthuis, Edmonton, Alberta.
Albert and Johanna Van Dyk, Niton Junction, Alberta.
John and Paula Van Dyk, Niton Junction, Alberta.
Henny and Jack Schouten, North Surrey, B.C.
25 grandchildren,
2 greatgrandchildren.

9921 - 155 St.,
Edmonton, Alberta.

Enkhuizen 1926 — Taber 1971

On Thursday, May 27, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

JAN MAZEREEUW
and
MARGARETE MAZEREEUW (TUGEMANN)

their 45th wedding anniversary.

That the Lord may bless and keep them is the wish of their children and grandchildren.

Pieter and Jenny Mazereeuw, Taber, Alta.
Alfred and Jenny Mazereeuw, Moorefield, Ont.
George and Emmy Opden Dries (Mazereeuw), Lacombe, Alta.
Helmut and Margarite Mazereeuw, Burdett, Alta.
Henk and Aavina Rodermond (Mazereeuw), Medicine Hat, Alta.
Siep and Martha Nieuwenhuis (Mazereeuw), Lethbridge, Alta.
John and Jenny Van Keulen (Mazereeuw), Lethbridge, Alta.
Rients Mazereeuw and (fiancee') Margaret Tolsma.
and 36 grandchildren.

Box 192,
Taber, Alta.

1931 — 1971

Zo de Here wil hopen wij met onze ouders en grootouders

JOH. P. KRUYS
en
B. KRUYS—VAN DER LOON

de dag te herdenken van hun 40-jarig huwelijk.

Hun dankbare kinderen en kleinkinderen:

Annie en Hans Snoek, Arthur, John, Joyce, Dorothy, Wendy, Ellen, Jimmy en Robert, Hampton, Ontario.
Henny en Jack Den Hollander, Richard, Ron, Jack Jr., David en Cindy, Orono, Ontario.
Gerard en Shirley Kruys, Tammy, Johnny en Barbara, Grand Rapids, Michigan.
Tinie en Rienk Feddema, Simon, Barbara, Wilma en Raymond, Bowmanville, Ontario.
Willy en Laurens Bastiaans, Evelien, Capelle a/d IJssel, Holland.
Joop en Maartje (verloofd), Rotterdam, Holland.

Open house 28 mei 's avond bij Jack Den Hollander, Main Street, Orono, Ont.

Congratulations to our dear parents and grandparents

ADRIAN GELOK
and
HELEN GELOK—NAGELKERKE

on their 35th wedding anniversary on June 4, 1971.

Jehova bless you from above,
From Zion in His boundless love,
Our God who heaven and earth did frame;
Blest be His great and holy Name.

Their thankful children and grandchildren:

Hornby, Ont.: Janice and Jack Zomer, Randy and Eric.
Talbotville, Ont.: Helen and Heiko Oegema, Michael, Wayne and Sonya.
Oakville, Ont.: Ken and Edith Gelok, Donna.
Oakville, Ont.: Adrian and Gia. Leo. Ada.

1083 Truman Ave.,
Oakville, Ont.

Uithuizermeeden Gr. 1936 — Vancouver B.C. 1971

On June 2, 1971, the Lord willing, we hope to commemorate the occasion of our dear parents' and grandparents'

CORNELIS BUIKEMA
and
METJE BUIKEMA—DE VRIES

35th wedding anniversary.

We thank God for sparing their lives and hope and pray that He will continue to be near them and spare them for us all.

Their children and grandchildren are:

Surrey, B.C.: Eddy & Biny Loenen, Joyce, Roger, Nora, Mark.
Vancouver, B.C.: Rein & Grace Gytenbeek, Glen, Linda, Benita, Chris.
Burlington, Ont.: Simon & Anita Riemersma, Peter, Evelyn, Simon, Kevin.
Grand Rapids, U.S.A.: Bill & Merilyn Buikema, Frank, Grace, Merilyn.
Toronto, Ont.: Cor & Christine Buikema.
Vancouver, B.C.: John Buikema.

Home address:
2041 - E-39th Ave.,
Vancouver 16, B.C.

On Friday, June 4, 1971, we hope to celebrate with our beloved parents and grandparents

BERT VELD
and
SYLVIA VELD (KINGMA)

their 30th wedding anniversary.

Their thankful children:

Albert (Fort McMurray).
Peter and Susan Bontkes, Roger and Michael (Edmonton).
Bill, Winnie, Paul and Peter (Edmonton),

Edmonton, Alta.

On May 28, 1971, D.V. we will commemorate with our dear parents and grandparents

JOHN VOS
and
E. E. (BETTY) VOS—VELEMA

their 25th wedding anniversary.

We thank the Lord for the many happy years He has given them and pray that He may bless them with many more.

John and Elly, Carrie - Anne.
Mike.
Bob.
James.
Patricia.
Judith.
Edward.

14524 - 107A Ave.,
Edmonton, Alta.

Vanuit Holland ontvingen we het droeve bericht dat op 5 mei 1971 de Here in Zijn heerlijkheid heeft opgenomen onze lieve en onvergetelijke vrouw, moeder, groot- en overgrootmoeder

MAARTJE MATZE—OPPELAAR,

op de leeftijd van 85 jaar.

"Zalig zijn de doden die in de Here sterven."
Openb. 14:13

Jac. Matze, Hazerswoude, Holland.
C. Matze,
S. Matze—den Hertog, Hazerswoude.
J. Koetsier—Matze,
J. Koetsier, Listowel, Ontario.
D. Matze,
J. A. Matze—Lagerwey, Hazerswoude.
J. Schellingerhout, Hazerswoude.
M. Matze,
B. Matze—de Peinder, Hazerswoude.
M. M. VanderSlikke—Matze,
J. A. VanderSlikke, Stoney Creek, Ontario.
Klein- en achterkleinkinderen.

De begrafenis heeft plaats gehad op zaterdag 8 mei te Hazerswoude, Holland.

On May the 6th, 1971, the Lord, in His infinite wisdom, called unto Himself, our fellow consistory member, Elder

JACOB BOL.

By his faith and kindness we will remember him.

1 Cor. 15:55.

The Consistory of the First Christian Reformed Church, Haney, B.C.

1895 - 1971

We mourn the loss of our beloved husband, father and grandfather

NICOLAAS VANDERKWAAK,

who passed away suddenly on May 5, 1971.

"O Lord, I said, Thou art my refuge and my portion in the land of the living."
(Ps. 142:5)

Mrs. N. VanderKwaak—Bette, Terrace, B.C.
Case & Pini Braam, Terrace, B.C.
Dirk & Wilma Schuurman, Brownsville, Ont.
Cor & Janie Braam, Terrace, B.C.
Abe & Rene VanderKwaak, Terrace, B.C.
Len & Tena VanderKwaak, Terrace, B.C.
John & Rita Veenstra, Houston, B.C.
John & Corrie Vis, Terrace, B.C.
Nick & Jean VanderKwaak, Caledonia, Ont.
Joe & Joyce VanderKwaak, Surrey, B.C.
and 42 grandchildren.

Woensdag 12 mei 1971 nam God tot Zich na een kort en hevig ziekbed Zijn kind, mijn lieve man, onze vader en grootvader,

JAN BROUWER.

Hij was een zeldzame man voor mij, zijn vrouw, en "The King" voor ons zijn kinderen.

Marjan Brouwer—Diek,
Corry en Roel, Toronto.
Peter en Helen, Oshawa.
Trynie en Fred, Toronto.
Henk en Dinie, Vroomshoop.
Willy en Tom, Toronto.
Gerry en Ruth, Vroomshoop.
Jan, Hardenberg.
En 20 kleinkinderen.

"Ik heb de goede strijd gestreden, ik heb mijn loop ten einde gebracht, ik heb het geloof behouden."

De begrafenis vond plaats te Hardenberg, Nederland, op 15 Mei 1971.

In His infinite wisdom, the Lord suddenly took unto Himself, on Sunday morning, May 16, 1971, our dearly beloved husband, father and grandfather,

JAN SLIEKERS,

at the age of 57 years.

Mrs. G. Sliekers—Dolfing.
Alice & Martin Kaldeway.
John & Cheryl.
Jane & Alan.
Dear Opa of John & Ingrid.

"Happy are the dead, who from now on die in the service of the Lord! They will enjoy rest from their hard work; for they take with them the results of their service." Rev. 14:13

P.O. Box 25,
Maitland, Ont.

Wij danken God voor de zegeningen ons gegeven in de persoon en getuigenis van de geliefde echtgenoot van een van onze leden,

Mr. JAN SLIEKERS,

opgenomen bij God op zondag 16 mei 1971.

Wij bidden dat God Mrs. Sliekers en hun kinderen mag ondersteunen en zegenen.

"Het leven is mij Christus, en het sterven gewin."
Phil. 1:21.

Namens de Vrouwenvereniging "Ora et Labora",
Mrs. P. Veenstra, Pres.
Mrs. R. Ritskes, Secr.
Brockville, Ont.

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to work on dairy farm in Thunder Bay, Ont. Live in christian family. Close to town and Chr. Ref. Church. Experience not a necessity, but preferred. State wages expected. Write box # 2349, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Serious young man likes to

CORRESPOND

with nice girl, age from 28 to 35. Further contact can be arranged in future. Letters preferably will be answered. Write to No. 2348, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

For Rent in S.W. Ont., during July-August:

HOUSE

with all conveniences, 3 bedrooms. Beautiful surrounding. Close to beach 5 miles, or Park 5 miles. Fishing and walking opp. Some children no objection. 7 Miles from Chr. Ref. Church. By the week ($40.—) or by the month. Can be seen. Letters under No. 2347, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

GOOD FARMS

of all types, including milk-contracts, are still available around Truro, N.S. at Reasonable Prices. Tell us what you're looking for! C.R.C. Contact Committee, P.O. Box 711, Truro, N.S.

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S.W. Ontario, fully equipped. Rented plaza location. Good profit. Reasonable. Phone (519) 451-9512, evenings.

CEDARHOLM

Cottages and camping on beautiful Kennebee Lake, halfway between Ottawa and Peterborough. Excellent fishing, swimming, boating. Nice sandy beach. S. Pranger, R.R. 1, Arden, Ont. Tel. 335-5324.

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100 rolling acres, 32 workable, 60 pasture, good barn and silo — plus extra-good pullet growing building, 22,600 sq. ft. Hot water electric heat, fan ventilation, full equipment. 3 br brick home, nice surroundings. Reasonable price, payment. Huron county.

Wide choice of poultry properties, all types, sizes — some with cropland.

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REAL ESTATE BROKER
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Write or phone for definite appointment.

Grimsby: Niagara Finest Area

15,000 sq. ft. glass green house in excellent condition. Room to build another 10,000 sq. ft. Fully equipped and operated with year around CARNATION CROP. 2 family home in A-1 shape, garage, city water and gas. CARNATION CROP includes asking price of $65,000.00, existing 1st mortgage at 7%, $25,000.00 down.

Reasonable offers will be considered from serious prospect, and books may be inspected.

Call or write:

GERRIT OTTEN
REAL ESTATE BROKER
573 Mountain Street,
BEAMSVILLE, ONTARIO
Phone: 416-563-7904

Real Estate For Sale

$26,000. 93½ acres on paved road near Listowel with a 10-year-old 3-bedroom home with all modern conveniences. Barn has 44 tie-ups, the balance in pens. Milkhouse with bulk tank. Newly drilled well and new hydro service. With $12,000 5% mortgage available.

We have some good beef, dairy or hog farms. For information contact:

Jake Arends
R.R. 4, Listowel, 291-1788,
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REALTOR

BUYING A FARM?

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NEW LISTINGS

285 acre Dairy and Hog farm. 2 homes, can be purchased as a going concern. 79 milking cows, plus young stock, 1650 lbs. of no. 1 quota. New cattle barn 46 x 160, new hog barns, 100 x 32 and 120 x 36. 5 silos with unloaders, automatic feed mill and mix. Ideal family setup.

100 acre Dairy and Hog farm. 5 Bedroom home. Can be purchased as a going concern. 31 milking cows, 23 sows, approximately 100 little pigs. Barn, L shaped, 90 x 34 x 60 x 45, silo 60 x 20 with unloader. Full time of machinery. Asking price $90,000.00 with terms. Immediate possession. Must be sold.

Many more to choose from.

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Real Estate Limited
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10 Charles St. East
INGERSOLL, ONT.
485-0600
or res. Beachville 423-6443.

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Jelle Veenstra, mgr.

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Aggressive individual

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All letters will be acknowledged and handled in strict confidence. An interview will be scheduled in Winnipeg.

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for Christ's sake!

RBI

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REFORMED BIBLE INSTITUTE
1869 Robinson Road S.E.
Grand Rapids, Mich. 49506

Marinus Koole elected new president of the AACS Board of Trustees

The dates of March 29, 30 and 31 are significant ones for the Association for the Advancement of Christian Scholarship. They mark the '71 annual spring meeting of the Board of Trustees. Coming at the close of the academic year, the classes and seminars were being wrapped up as the men of the Board met together to evaluate the past year's work, thank the Lord for the growth that He has granted, and prayerfully consider the plans and actions which must be carried out during the coming months.

This spring the Board faced the added responsibility of electing a new president to aid in giving the thoughtful leadership and wisdom which is necessary if the AACS is to continue to be faithful. Mr. Marinus Koole, of St. Catharines, Ontario, who has served the AACS as a member of the Boerd of Trustees and Directors since 1967, has been elected president of the Board to fill the vacancy left by Rev. James Joosse's departure from the district which he represented and thus his automatic resignation from the Board of Trustees. Mr. Koole's acceptance of his position was tempered by the realization of the responsibilities of this office. Dr. Paul G. Schrotenboer was elected vice-president of the Board of Trustees to fill the vacancy created by Mr. Koole's election.

Among the most significant decisions concerning the life of the Institute for Christian Studies, which the AACS sponsors, is the selection of the professors who will take the lead in the academic community which is developing at the Institute. Although the Curators of the Institute are more directly responsible for the primary decisions concerning appointment of additional professors, the Board of Trustees too must agree with the recommendations of the curators.

As the Lord blesses the Institute with a projected enrollment for 1971-72 of 35-40 full-time students, more areas of study can be added to the core which are now taught by the present staff of four full-time and one visiting professor. Dr. Calvin Seerveld of Trinity Christian College has been appointed as visiting professor for the coming year to give 10 lecture-seminars in the field of aesthetics. In the past Dr. Seerveld has been a member of the Board of Trustees as well as serving as a Curator for the Institute since its founding. Dr. Seerveld expressed his hope and concern for the future of the Institute, "If we become faithful in radically Christian scholarship, God may indeed bless the ICS undertaking as the core of a new kind of university, replacing bankrupt systems, so we shall be able to serve society at large, and especially God's people, with Biblical leadership."

History will be added to the present areas of study at the Institute when Prof. C. T. McIntire assumes his position as assistant professor of history at the Institute in the fall of 1972. For the coming year Mr. McIntire will be completing his work toward a doctorate degree at Cambridge University. At the Institute, Prof. McIntire hopes to work toward developing a fundamental understanding of the meaning of history and foster an historical awareness of the other areas of study at the Institute. Prof. McIntire states, "Since the Unionville Study Conference in 1960, which I attended while still an undergraduate student, the AACS has helped to open up to us the Biblical perspective of the universal lordship of Christ. I shall come to the Institute, God willing, with the hope that my contribution will help all of us Christians in North America gain deeper awareness of the religious and cultural situation in which we are called to work. I look forward to communal work with such outstanding colleagues, trusting that the graduate Institute for Christian Studies can give even a small measure of leadership in bringing healing to our age and in showing the way to a fuller life for all Christians."

Since its inception the AACS has been vitally interested in promoting a deepened awareness of the implications of Biblical scholarship on every level. This continuing concern can be traced through its work in co-sponsoring the summer program in education and curriculum workshops which will once again be held in cooperation between the Institute for Christian Studies and the Ontario Alliance of Christian Schools. The workshops and summer courses will be held from July 5 - August 6; further information can be obtained from Mr. John Top, Co-ordinator and Registrar of the Summer Program in Christian Education % Toronto District Christian High School, Box 527, Woodbridge, Ont.

The major project of the summer months, however, for the Institute and AACS staff, remains the summer conferences which will be held throughout Canada and the United States. Since the first AACS study conference held at Unionville, Ontario in 1959, the summer conferences have grown in size and numbers. The seven conferences held during the summer of 1970 were attended by 1,240 persons. As the AACS is blessed with growth, nine conferences are being planned for the coming summer. The Ontario conference will be held at Belvoir Center, Delaware, Ontario (10 miles west of London) during the Civic Holiday, July 30 - August 2. Dr. James Olthuis and Dr. Henk Hart will speak at the Ontario conference on the topics of "Family, Friendship, and Marriage" and "Kingdom Signposts" respectively. Other conferences will deal with the topics of politics and revolution, education, and the Institutional Church. Conferences are scheduled for June 25-28 in California, Sept. 1-2 in Seattle, Washington, Sept. 3-6 in British Columbia, Alberta and Iowa and during the month of October conferences will be held in Michigan, New Jersey and the Boston, Massachusetts area.

Discovery III took on more definite shape in the hands of the Trustees during their March meeting. Hoping to benefit from the experience of Discovery I and II, the Trustees set forth the purposes for Discovery III which will deal with "Education." The Trustees' concern is that Discovery III be "a practical working out of educational principles and methods." The lectures will be geared to the specific type of community visited, focusing on the specific situations which the urban, rural or academic community each face.

As the Institute and the AACS grow, the need for new facilities becomes more pressing. Care is being taken, however, that whatever location is chosen, will be suited to the needs of the Institute. The careful exploration of various possibilities continues as the Board of Trustees authorized the Institute to rent facilities if nothing permanent can be found before June 15, 1971.

Karen Van Til.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
June 3	May 28	May 26 noon
June 10	June 4	June 2 noon
June 17	June 11	June 9 noon
June 24	June 18	June 16 noon

Good Books

are your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

Titles of English Bonus Books:

FOR ONE SUBSCRIPTION:

YOU! JONAH! Poems by Thomas J. Carlisle.

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The New Testament in today's English version.

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A selection of addresses given by the famous writer.

THE GIST OF CULTS, by Rev. J. K. Van Baalen.

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Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.

THE GUN, by John Vriesinga & **THE FLASHLIGHT,** by Jean G. Fisher. These are two great stories for children, which are given together as a premium for ONE subscription.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten.
An interesting study on the integration of immigrants into the life of their new country.

IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn, but is detected. What follows takes the readers (boys and fathers) all along.

FOR TWO SUBSCRIPTIONS:

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
Teenage marriage, a growing problem in this modern era, is the theme of this well-known author.

LEAST OF ALL SAINTS, by Grace Irwin.
The author tells in this novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We also have a number of Dutch titles available, namely:

FOR ONE SUBSCRIPTION:

ARIE EN KATRIEN IN CANADA, door Arie Dof.
Emigranten mijmeringen. Gezonde humor en op de man af. Groot formaat, gebonden boek.

HEL EN HEMEL IN DACHAU, door Ds. J. Overduin.

DE WELEERWAARDE HEER, door Ds. M. E. Voila.

DE HUMOR IN DE BIJBEL, door Dr. Okke Jager.

DE ILLEGALE WERKER, door Anne de Vries.

HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.

SPIONNAGE IN DE TWEEDE WERELDOORLOG, door Jac. v. d. Steen.

BILDERDIJK, door M. De Jong en Wim Zaal.

GROOT ALARM, door C. Baardman.

DAGGELDERS, door J. W. Ooms.

'T BEGON ONDER MELKENSTIJD, door G. J. Peelen.

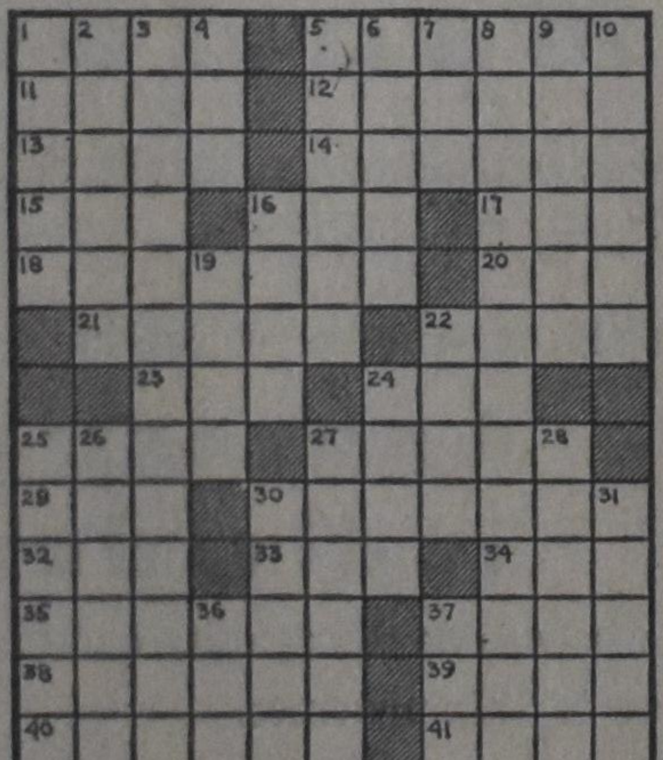
SLOEBERKE SLOB, door W. Laatsman.

MOEILIJKE KINDEREN, door P. W. J. Steinz en 5 andere deskundigen.

CROSSWORD PUZZLE

ACROSS
1. Unharmed
5. Formal wear (2 wds.)
11. "Love" in Pamplona
12. Individually
13. Trotsky was one
14. Blackbeard, e.g.
15. Building extension
16. 10th anniversary
17. Wine (Fr.)
18. Bungled
20. Apple fancier
21. Imitating
22. City of Manasseh
23. Certain pilot
24. Golf instructor
25. French painter, Gustave ——
27. New England state
29. Old musical note
30. Fabric remnant (2 wds.)
32. "El ——," Heston film
33. Forerunner of the CIA
34. Peer Gynt's mom
35. Fly a plane
37. Malcontent (slang)
38. Homesteader
39. Aleutian island
40. SEATO or NATO, e.g.
41. Excite

DOWN
1. Oregon city
2. Earhart was one
3. Self-deceptive state (2 wds.)
4. Sea eagle
5. Recording
6. Think
7. Mohammedan saint
8. Great temporal joy (3 wds.)
9. Lively
10. Youngster
16. Resiliency
19. Galloping dominoes
22. Seed coating
24. A boy and his dog, for example
25. Pour out
26. Twist
27. Distress
28. Sword-shaped
30. Anthem
31. First public appearance
36. —— loss (perplexed)
37. Crow's cry



SOLUTION to previous Crossword Puzzle

CAPE BRETON HIGHLANDS NATIONAL PARK

by John F. Hayes

(Can. Scene) — The highland in Cape Breton Highlands National Park, fringed with a lower coastal plain, reaches an altitude in places of 1,747 feet above sea level. Spectacular cliffs rise in several places. In one place, the Cheticamp River has etched a 1,000-foot-deep valley. The eastern portion of the park slopes gently into the sea with magnificent beaches.

Over 20 species of mammals have been observed in the park: lynx, Keen's bat, snowshoe hare, black bear, red fox, short tailed weasel, muskrat, flying squirrel, otter, mink, caribou, moose, marten, and bobcat. This park is also an excellent spot to observe many species of sea birds. Gannets are frequently seen diving along the coast in the summer; herring gulls, terns, ravens and guillemots are common. Many shore bird nest in the park such as the American woodcock, common snipe, spotted sand piper, black-bellied plover, ruddy turnstone, and others. Eastern brook trout and its sea trout form can be taken from the waters, and Atlantic salmon are caught in Cheticamp pools. Deep sea fishing is available using local fishermen's boats.

The park is located 75 miles north of Sydney, Nova Scotia, and 280 miles northeast of Halifax. It is accessible by the Cabot Trail, which circles a portion of the Island and affords magnificent views of surf-washed coast.

Camping brings you into closest contact with the natural environment. It is a delightful experience to take off by car with a camper trailer in tow, and set up in the brisk outdoor areas of the seven campgrounds of Cape Breton Park. The largest grounds are at Broad Cove, Cheticamp, Black Brook and Ingonish Beach. Campgrounds are open from May 20 to about October 15, depending on the weather. There are more than 20 trails in the park, many leading along the sea-coast, around lakes and into the interior barrens.

Detailed information on Cape Breton Highlands National Park is available by writing the Superintendent, Cape Breton Highlands National Park, Ingonish Beach, Nova Scotia.

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